

QUATERNA
OR
A FOUREFOLD
WAY TO A HAPPY
LIFE.

Set forth in a Discourse between a GOOD
TRT-MAN, a CITIZEN, a DL
VINE, and a LAWYER.

Wherein the Commodities of the Country and
the City, together with the Banality of
Divinity and the Liberty of the Law.

By THO. N. of the Inner Temple, LL.

It is in vain to seek for the perfection of human nature
existing, for nature is not perfect, and the
perfection of nature is not to be found in nature.

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TO
THE RIGHT
HONOURABLE
MY VERY GOOD LORD,
THOMAS
LORD COVENTREE,
BARON OF AYLSBOROUGH,
LORD KEEPER OF THE
Great Seale of ENGLAND,
and one of his MAJESTIES
most honorable privy Councell.



After that I had duely
weighed, and consi-
dered the different
natures and conditi-
ons of men, and saw
every one walking a
severall way, delighting himselfe in
(^a) a severall thing, according to his
phantasie and inclination, one in one
A 2 thing,

(^a) Velle tam
non velle vivere
Pud. Seneca

thing, another in another; the *Gram-*
marian in his *Etymologies*, the *Poet* in
 his *Poetrie*, the *Rhetoritian* in his *Elo-*
cution, the *Sophister* in his *Aequivocati-*
ons, the *Logitian* in his *sylogisticall De-*
monstrations, the *Musitian* in the va-
 rietie of his notes, the *Geometritian* in
 his *Triangles and Quadrangles*, the *Ar-*
chitect in his *Labyrinthes*, the ^(b) *Apo-*
thecary in his *Drugges*, the *Anatomist*
 in his *Dissections*, the foolish *Oneiropo-*
lus in his *Exposition of Dreames*, the
Cynicke in his *privacie*, the ^(c) *Epicure*
 in his *taste*, the *Stoicke* in his *dulnesse*,
 the *Huntsman* in his *dog*, the ^(d) *Faulk-*
ner in his *Hawke*, the *Artificer* in his
 toole: how some are taken with *Anti-*
quities, some with *Novelties*, some
 with *Tragedies*, others with *Comedies*,
 some with *invective Satyres*, others
 with *smooth Encomiums*, and how ge-
 nerally the most are *Censorious*, and are
 ever pulling the *Scribe* by the ^(e) *haire*,

Cum

(b) Mercibus hic *Itali*,
 mutat sub sole recenti
 Rugosum piper, & pallentis
 grana Cumini.

(c) Hic satur, irriguo ma-
 vult turgescere somno.

(d) Hic Campo indulget;
 hunc alea decoquit; ille
 In venerem est putris.
 Persi. ib. d.

(e) Quoties dicimus, otia
 de nobis iudicatur; nec quic-
 quā est tam insignis, nec tam
 ad diuturnitatem memoriz-
 rabile, quā id quo deliquit-
 is: adest enim ferē nemo,
 qui non acutus atq; acris
 vitia in dicente, quā recta
 videat. Cicero.

DEDICATORIE.

Cum ipsi quidem ne pilam habent, nec ingenij nec iudicij. These things, I say, after that I had duly weighed, & with all considered, how difficult a thing it is for the most curious *Cooke* and *Cater*, to please the severall palates of so (f) *disagreeing a multitude*; I began to withdraw my pen from my paper, and in the midst of my journey *Palinodiam canere*; but when I called to minde what I learnt in my minoritie (g) *quòd regium est audire malè, cùm facias benè*; and how *Neptune*, *Vulcan*, and *Minerva*, together with the most noble Princes, Peeres, and Potentates, have not beene free from the censure of (h) *Momus*, and the iniurious calumnies of ignominious persons, I went on with a greater alacritie, & thought it no disparagement to beare my part with such good Company in such a Consort. The calumnies of *Momus* are as the prayses of *Mecenas*: (i) *An-*

(f) Tres mihi Convivæ
propè dissentire videntur,
Poscentes vario multùm di-
versa palato.

Horat. lib. 2. Epist.

(g) Simul ista mundi Con-
ditor posuit Deus,
Odium atq; regnum.

Senec. in Theb.

(h) Fabulati sunt de Momus,
quòd cùm Iudex inter *Neptu-*
num, *Vulcanum* et *Minervam*
electus erat, eos omnes
reprehendebat; nam cùm
Neptunum *Taurum*, *Vulcanus*
hominem, *Minerva* domum
effinxisset; *Neptunum* repre-
hendebat, quòd cornua in
capite, & non aures oculos
vel in humeris posuit; *Vul-*
cann, quia non fenestras in
pectus hominis fecit, ut sciri
posset, quod doli essent in
pectore: *Minervam*, quia do-
mus non esset trasilis qua
posset facile circumagi, si al-
iquid mali acciderit.

(i) *Ding. Laus in Anstib.*

THE EPISTLE

isthenes did never more suspect himselfe, than when he had an ignominious man applaud him, then, then did he vse to enquire what evill he had committed. *Simile gaudet suo simili*: every thing delighteth it selfe in that, with which it hath a sympathie in qualitie and condition. *Sues margaritam non curant, gallus Aesopi escam magis quàm hyacinthum invenire desiderat, spernit bos muscas*: it is the nature of swine to wallow in the mire, of Cocks to preferre a graine of Corne before the richest Diademe, of Oxen and Asses to hate the *Muses*. ^(k) *Caligula* hated *Virgil* and *Livie*, and would have banisht them out of all Libraries, but he had his reward for it, he dyed like a ^(l) *beast*, & had not so much as a pen to remember him, but with detestation and hatred. ^(m) *Alexander* loved *Homer*, *Archilaus* *Euripides*, *Africanus Ennius*, *Lysander* *Sophocles*, and they lost

(k) *Sueton: in Caligula.*

(l) *Qui equos potius & canes alere malunt quàm erudinos, talis erit eorum obitus, qualis equorum et canum. Nec post mortem magis eripidorum nomē, quàm vrsi et Leonis.*

Aeneas Silv. Epist. 117.

(m) *De amore Alexandri erga Homerum, de Archilao in Euripidem, de Africano in Ennio, de Lysandro in Sophoclem.*

Vid. ibid.

D E D I C A T O R I E.

loft nothing by it, their noble acts and
atchievements haue bin well fet forth,
with deserved *Encomiums* to all suc-
ceeding ages. Let the dogs barke then,
I know it is the nature of them so to
doe, and they cannot live but they
must doe it; let the *Asses* kicke, it is
hereditary to them.

Invideat Satanas, et Zoilus ilia rumpat.

Let the envious man split himselve
with *Calumnies*, it is as naturall to
him as for the *Salamander* to liue in
the fire, or the *Camelion* by the ayre.

I (ⁿ) *envie him not*, but pittie him, and
wish him not to hurt himselve, but to
remember what befell to *Phæbus* his
Crow; let me haue the loue of *Meca-*
nas onely, which I shall esteeme like
vnto *Ajax* his Buckler & *Achilles* his
Speare, to defend me against the *Ca-*
ligulaes of our time, and the *hydra-like*
mul-

(n) Moveret, si de me *Marsi-*
us Cato, si *Laelius Sapiens*, si
alter *Cato*, si duo *Scipiones*
malè loquerentur: sed ma-
lis displicere, laudari est, non
potest enim auctoritatē ha-
bere sententia, ubi qui dam-
nandus est damnat: Seneca.
Vnde Poeta;
Contemni à stulto dedecus
esse nego.

THE EPISTLE

multitude. Vnto you therefore (right Honorable) (seeing that I find it hath beene a Custome of olde to dedicate Churches to God, and Bookes vnto good men) as vnto a true (°) *Mecænas* doe I present these my *Miscellanea*. The malefactor betakes himselfe to the Sanctuarie for refuge, because he hath offended; the (P) *oppressor* shrowds himselfe vnder the wings of Greatnes, that he may the more freely exercise his crueltie: Innocencie onely seekes refuge, that shee may be free from oppression. The hearbes haue no greater enemies than the weeds, nor Art than ignorance, which is ever fraught with malice and detraction. Against these enemies onely these intellectuall fruits desire shelter; whilest the Shepheard is at hand, the sheepe are in safetie; whilest the Chickens are vnder the wing, the Vulture will not proffer to make a stoope, but when

(°) *Mecænas* fuit inter doctos nobilissimus, inter nobilissimos doctissimus, inter vtróq; optimus.

(P) Colit hic reges, calcet vt omnes;
Tantum vt noceat cupit esse potens.
Senec. in Hercule Oetao.

D E D I C A T O R I E.

when the Shepheard is carelesse, and the Henne leaves her Chickens, then doe the Wolues and Vultures tyrannize, and sport themselves in the ruines of those harmelesse Creatures.

These fruits of mine would wander in the world, as sheepe without a Shepheard, subject to the (9) *blasting* of every carping *Zoilus* and *Momus*, did not some vigilant eye watch and defend them. Wherefore I haue Commended them to your *Lordships* safe protection, and tuition. I must ingenuously confesse, when I had fully finished this Discourse; and weighed it in the ballance of judgement, and found it a little too light, I felt some reluctance in my selfe, whether I should present so worthy a Peere with so vnworthy a present; but when I considered; *In minutissimis gemmis nonnunquam esse maximum*

(9) Vide Concionem leporinam in apologo, quo ostenditur, sortem orationem, nisi viribus sit suffulta, à potentioribus derideri.

))

pretium,

THE EPISTLE

pretium, that with noble mindes small things are highly valued and esteemed ; and how I had often found, *In maximis personis melitam quandam morum suavitatem, summa cum dignitate copulatam elucere* ; I resolved to runne the adventure of it. Receiue it then (Right Honorable) with the same hand with the which it is delivered , and accept of it as a small pledge of his service, who may perhaps sometimes present your *Lor^r*: with some (^r) *sharpe and soure things*, but never with malicious venemous things ; So shall you more and more oblige him that presumes to offer this toy and trifle vnto you, that if any more serious thing happen in future times to come within his thoughts, to make your *Lor^r*. partaker of it, and at all times to desire vnto your *Lor^r*: health and prosperitie, accumulated with yeares and honors, the proper

(r) Ni Satyrām sapiat, nil
Epigramma iuvar.

Owen.

Si me posthac iugem et sedulum lectorem vis efficere, quæso vt Satyricè, potius quàm lyricè mecum agas.

Petrarch.

Qui corripit hominem, gratiâ consequitur, potius quàm qui blanditur linguâ.

Prov. 23.

Nihil peccat, nisi quod nihil peccat (dixit *Plinius* de quodam Oratore sui seculi) debet enim orator erigi, attolli, interdû etiam effervescente, effertur, ac sæpè accedere ad præcepta.

Plinius epist. 26.

I Iuvenal thy ierking hand is good,

Not gently laying on but fist-bloud:

So Surgeon-like thou dost with launcing heale,

Where mightst but launcing can the wound auayle:

O suffer me amongst so many men,

To tread aight the traces of thy pen!

Pernassius.

D E D I C A T O R I E.

proper fruits and effects of so noble,
just, and generally approved and ap-
plauded proceedings.

*Vale, & Deus Optimus Maximus
annos tibi longissimè producat,
eventus omnes secundet, & am-
plioribus donis indies impleat.*

Interpone tuis interdum gaudia curis,
Vt possis facilè quemvis tolerare laborem.

Your Honors in all
dutie and service.

T H O: N A S H.

DISCOURTISE

proportion and effect of noble
and generally approved and ap-
proved proceedings

Case of Don Quixote
under this longish production
certain other famous & un-
known down in the present

language this intertextual analysis
of the text is to be taken

Your Honor in all

done and revised

THOMAS



¶ To the Reader.



The punishment of our first Father is hereditary to his posteritie, he drew trouble and travell, cares and feares upon himselfe, and wee grone under the burthen of them. No man now is admitted into the world, but upon this Condition, that in the

(a) sweat of his browes he shall purchase his liuelihood. Man is borne to (b) labour, as the sparkes flie upwards. Wee must not thinke to goe to the Indies, and enjoy the fruits thereof, but we must passe through the troublesome Seas. Vertue is seated aloft, and the way vnto it is by labour and industrie.

(c) Virtutem posuere dij sudore parandam.

It is action which giveth a well-being to every living Creature: the little Common-wealth so long flourisheth, as every member in that little body strives to bring hony to the hine: but when the drones begin to swarme and abound, then it goes to ruine and decay. The Athenian Common-wealth so long prospered as the people were in action and employment, but when they brought the delights of the Court of Darius, and the gold of (d) Persia home vnto them, then they began to giue themselues over to wantonnesse, ease, and delicacie, and to decline their former prosperitie. So long as the Assyrian Common-wealth set forth her selfe, so long she flourished,

(3

but

(a) In sudore vultus victum acquirit. Gen. 3.

Nere shalt thou send into thy braunchie veynes, A b: but bought with price of thousand paines.

Bartas.

(b) Iob 5.

(c) Hesiodus.

(d) Aurum Persicum animos Atheniensium labefactavit, & dirā peste infectis.

Alexand: Neap. lib. 3. Nafica, extinctis Carthaginensibus, rempub: Romanam more in discrimine adversus Carthagem fore contendit.

To the Reader.

But when Sardanapalus, whom Bocchas will haue to be the first that induced idlenes into the world, began to inuert the course of nature, to turne the dayes into nights, and the nights into dayes, and to giue himselfe ouer wholly to delicacie, then the Common-wealth began to decay. It is industrie that hath raised the most famous flourishing Common-wealths out of the dust, and idlenes which hath leuelled them with the dust. Of this our forefathers were sensible, when they first instituted mechanicall Trades & Occupations, and found out the knowledge of the liberall Arts and Sciences; which had their institution to this end, to set vs in the way which our Creator had appointed vs to walke in, that is, by the way of labour and travaile to get our livings, to the end therefore that we may live according to our first institution, and banish idlenes from our habitations, which like the stupifying (e) Opium buryes vs alive in the spring and flourishing time of our age. I haue invited you here to the Country, to the Citie, to Divinitie, and the Law. And haue first presented vnto you a Countryman, shewing vnto you the pleasures and profit of the Country, and the motives that induced him to take vpon him that course of life. Then a Citizen, shewing you the Commodities and delights of the Citie, and the motives that induced him to take vpon him that course of life. Then a Divine, shewing you the vanitie of the world, and the motives that induced him to the profession of Divinitie. Then a Lawyer, shewing you the excellencie of the Law, and the motives which induced him therunto.

Briefly, I haue shewed you a fourefold way to a happie life; (f) sit no longer still then, gazing and looking about, but rise vp and walke, try and tread those pathes throughtout, and let not the pleasures of the Countrie, nor the profit of the Citie, nor the vanitie of the world, nor any thing hinder thee vntill thou comdest to thy journeys end, then pause awhile, and consider of the wayes which thou hast past, and that which thou most affectest, in after times apply thy selfe vnto; in any Case sit not still,

(e) Otium vivi hominis sepultura.
Sen: epist. 32.

(f) Seditaria vita ignobilis, nam torporē legnitiemq; corporibus, æquē ac animis conciliat.

To the Reader.

(8) Cernis vt ignayum corruptant oria corpus;
Vt capiant vitium, ni moveantur, aquæ.

(8) Ouid. lib. 1. de Pont.

The standing water stinkes with putrefaction,
And vertue hath no vertue but in action.

Farewell. Yet stay a while, remember least thou chaunce to
goe out of the way, that when thou comest to that rockie,
thornie, craggie way which thou must passe, not to turne to
thy right hand or to thy left, but to goe straight forward to
a pillar which thou shalt see before thee; whereon thou shalt
finde this inscription.

Dulcia non meruit, qui non gustavit amara.

It is a pillar which Hercules set up to direct passengers the
way to vertue, and is knowne by his name; and it is the way
which Cæsar, Pompey, and all the noble Romanes went.
It is the way which Littleton, Iustinian, and all the famous
Iusticiaries went; and it is the way which will leade thee to
the end of thy journey, a happie life. Farewell once againe,
commend me to our friends and familiars, the Disciples and
followers of (h) Littleton and Iustinian, but more especial-
ly to the Disciples of Littleton. Commend me, I pray you,
vnto them, and afford me that ordinary favour which can-
not well be denyed to anemie, thy loue and good will for
my labour and paines, who haue to my losse and detriment
gone somewhat out of my way, to no other end and purpose,
but to put thee in thy way. Vale.

(h) Cujus decus, nec vipe-
rim multorum ingratiunda, nec
occulta malevolorum insidia,
nec aperta aduersariorum ca-
lumnia obscurare possint.

From the Inner Temple
the 14. of May 1632.

T. N.

Lege, Relege, Perlege.

Omnia tentato, quod bonum est teneto.
Ne minima averferis, inest sua gratia parvis.



Interlocutores.

Rusticus. Agriculturá nihil honestius.

Urbanus. Mercaturá nihil vtilius.

Theologus. Theologíá nihil sanctius.

Iurisperitus. Iurisprudentiá nihil honorabilius.

ERRATA in the Booke.

Fol. 14. line 14 for *frunes* reade *fumes*. fol. 21. l. 12 for *Citie pariss* r. *little pariss* fol. 35. for *Martin* r. *Marlin* fol. 67. l. 32. for *from the line* r. *to the line*. fol. 103 for *Cuslers* r. *Cursuers*, *ibid.* for *Ruff* r. *Inrisp.* the last line but one, fol. 112. l. 1. for *lyng* r. *begging*, and for *lye* r. *beg*. fol. 120 for *Adell* r. *Adelham*. l. 29. fol. 140. for *Hen. the 4th* r. *Edw: the 4th*.

ERRATA in the Margine.

In the Epistle for *velle suum est*, cuiq; r. *velle suum cuiq; est*, for *bad* r. *beard*. fol. 9 for *nupta* r. *innupta*, and for *innupta* r. *nupta*. fol. 20. for *Olympia* r. *Olympica*. fol. 32 for *Hibernu* r. *cum Hibernu*, fol. 35. for *mutatus* r. *mutatur*, fol. 39. for *prater* r. *propter*, pag. 88. for *lenam* r. *Lenam*, p. 106. for *osendere* r. *ascendere*, fol. 134. for *de Temps* r. *de tempore*, fol. 132. for *nescit* r. *noscit*, fol. 161. for *senem revidit* r. *senum suum revidi*, and for *adicafter* r. *adicafter*, fol. 169. for *superbia* r. *superbiam*, fol. 144. for *argentum* r. *hominem*, p. 274. for *prohiberes* r. *prohiberet*, p. 278. for *quaq; r. quasi*.

These faulst haue I espied, per adventure some others haue escaped me, (Bernardus enim non vidit omne) which whosoever shall finde of he will in a friendly manner make them knowne vnto me, I will thanke him, and if ever is be my fortune to meete him at the Presse, I will endeavour to requite him.

A



A
DISCOVRSE
BETWEENE A
COUNTRY-MAN
And a CITIZEN;
a *Divine* and a *Lawyer*.

VVherein the Gommodities of the
Countray and the *Citie*; together with
the excellency of *Divinitie*, and
the *Law* are set forth.



Hese foure meeting acciden-
tally together, having here-
tofore beene *Schollers* toge-
ther in a *Grammar-Schoole*,
and bred vp vnder one *Com-
mon Schoolemaster*, after some
kinde Salutations on each
part had, it was desired that
some place might be appoin-
ted where they might renew their old acquaintance:
vnto which all of them most willingly condescended,
and accordingly met together, where after repetition
of many wittie pranks and sleights committed during

B

the

the time whilest each of them was vnder the rod, they fell at last to a more serious Discourse, each of other demanding severally, what motiues might induce them to betake themselues vnto those severall courses of life. The first Conference being betweene the *Citizen* and the *Countryman*: the *Citizen* beginning as followeth.

Urbanus. Indeede Sir, I must acknowledge that vpon the first view of you, seeing you in your *Country* habit, I did much vnder-value you (for which I craue pardon) fearing that some misfortunes had befallen you, and so povertie had driven you into that meane habite, and attire, but when I vnderstood after some conference had with you, what course of life you tooke vpon you, and that your habite did suite with your *Country* and condition, being much different from our *City*-fashions, I then wisht to my selfe to haue had some opportunity, having knowne you from your Cradle vntill the time that wee shooke hands at the Schoole-dore, and observed that docile and sweete disposition in you more fit for the Court and Citie, to know the motiues that induced you to apply your selfe wholly to the affayres of the *Country*, which at this time hating I shall desire you to impart it freely vnto me.

Rustic. I shall in this your request, give you what satisfaction I can. The motiues that induced me to take vpon me this Course of life, were many, but chiesly my health, which I preferre before all earthly treasure; for I found that after I left the Grammar-Schoole, that the *smoky fumes, and noysome vapors of the Citie* did much offend me, sometimes driving me into a shaking Ague, sometimes into a Burning Feaver, and continually distempering me, so that during the whole time I made my abode therein, there was scant a weeke together at any time that I perfectly enjoyed my selfe. Whereupon, by the advise of the most learned *Physitians*, I tooke my flight into the *Country*, being by them perswaded that

or a foure-fold way to liue well.

3

that the *sweete and subtil ayre* would best accord and suite with my Constitution: and this was one of the principall Causes that induced me to take vpon me this Course of life: other motiues there were, amongst the rest this was not the least, that I had often heard, and experience hath since verified vnto me that the *Countrymans* life is the most innocent, harmlesse, and most pleasing to God of any professiō or state of life in the world. For that he doth not raise himselfe by the ruines of any: he oppresseth no fatherlesse, nor wrongs no widowes: his Commerce is for the most part with the earth, and although he grow rich, shee growes not poore, or if she doe, concales and buries it in her selfe. He neuer heares of her cryes at his dores, complaints in the streets, or Petitions in the Courts against him; all his actions are exposed to the eye of the world, he doth nothing in obscuritie or secrecie, the places of his Commerce are either the fields or the Markets; the Sunne is his light, and the Standard his measure, false lights and measures are odious and hatefull vnto him: He keeps his course as constantly as the Moone: if riches fall in his way, he stoopes and gathers them vpiif not, he vseth no sleights or tricks, or by-paths to come to them. Gaine he counteth goods when it is well gotten, otherwise wrong and robbery. Ambitious indeede he is, but it is to doe his King and Countrey service; and Covetous he is, receiving more than ten for a hundred, yea a hundred for ten, yet keeps himselfe out of the reach and danger of the Law, so legall is his vsury, so harmelesse his ambition. These were motiues likewise that induced me to take this Course of life vpon me. Others there were many, and this was not the least, for that it was the most vsfull and most necessary course and condition of life of any life in the world, without which no man can continue and subsist: for who is he that feeds vs, or who is he that cloths vs? is it not the Countryman doth Corne

Beatus ille, qui procul negotijs, Ut prisca gens mortalium, Paterna rura bobus exercet suis.

Horat.

Tempus in agrorum cultu consumere dulce est.

Ouid.

Inter omnes acquirendi modos est agricultura inprimis iusta ematre terræ quæstum pariens, corpora non evanescens, et artes sordidæ plebæq; sed ad labores et pericula subeunda roborans.

Arist lib. 1. Oeconom.

Omnium rerum ex quibus aliquid acquiritur, nihil agriculturâ melius, aulibero homine dignius.

Cicero.

O fortunatos nimium, sua si bona norint,

Agricultor, quibus, ipsa, procul discordibus armis,

Fendit humo facilem victum iustissima tellus.

Virg lib. 2. Georg.

Vicum bonum cum majores nostri laudabant, ita laudabant, bonum agricolam, bonumq; colentem; amplissimè laudari existimabatur qui ita laudabatur, inquit Cato.

Cato de re rustica in initio.

Cum mercatorum questus sit periculosus et calamitosus, cum senerator si inhonestus et dedecorosus, cum opificum sordidus et illiberalis: sola est agricultura, ex qua questus stabilissimus honestissimq; consequitur, minimèq; dolorus. *Arist.*

ⁱ *Haad Moses, haud ipse Noe-*
mus et Abram,
Has curas humilēsq; boum
sperevere labores :
Sed studium colere arva fuit,
vel pascere pingues,
Balantrum per rura greges &
buccera secla.

Greas Kings and Consuls
haue oſi for blades,
And glittering Scepters, hand-
led bookes and ſpades.

Bartas.

Numa Pompilius from the
Plow was called to be the King
of the Romanes, and Quin-
us to be a Dictator of Rome.
Gordius being called from the
Plow to be King of the Phry-
gians, gaue for his Armes the
Plow, with a knot of stracts &
ropes, with which his hoxes did
draw, which his posteritie did
use as the most honorable Em-
blems, being a profession with-
out which a Kingdome cannot
subsist. Ferne in Laeyes No-
bilitie.

The Plow is held an excellent
bearing in Armes.

Boswell.

** See the Statute of West. 2^o.*

cap. 20.

4^{to}. H. the 7. cap. 19.

grow in the streets, or are sheepe bred in the Markets? Are not the fields our Seminaries? and doth he not play the part of the Alchumist? are they not his labours that produceth and extraeth them? therefore although I attribute as much to the Citie as any man, yet so long as a man may be as honest, as just, as good a Christian, and a better Common-wealths man, I must ever preferre the Countrey. These were motiues likewise that induced me to take this course of life vpon me: yet these were not all, others there were, for that many *ⁱ* *Kings* and *Princes* haue taken this profession vpon them, and many Priests and Prelates haue taken speciall notice of the good service the Country-man doth in the Common-wealth, and therefore haue honoured him with diuers priuiledges which they haue denied to other professors. The Emperors by the Imperiall lawes haue appointed that no Lachesse of suite, or not demanding his patrimonie after the death of his Father within the time prefixt, shall prejudice him: also that he may lay any exception peremptorie after sentence given, wherein he hath equall power with the Knight or Souldier. The Kings & Queenes of *England* likewise well weighing the good service that these men did in the Commō-wealth vpon all occasions, haue had a speciall care of them; and therefore haue ordained that their *ⁱ* *Plowes* and *Cattell* belonging vnto them, shall not be taken in execution for a distresse. King *Henry* the seventh much rendring their good and welfare, did by a Statute made in the fourth yeare of his Raigne, which passeth by the name of the good Statute, specially provide, that every person of what degree or estate soeuer that had any house at any time for three yeares then last past, or that then was or that afterwards should be letten to farme with twentie Acres or more, lying in tillage or husbandrie should maintaine the said house vpon the same, for maintenance of tillage and husbandry.

King

or a foure-fold way to liue well.

5

King *Henry* the eight likewise by two severall Statutes, 7. H. 8. Cap. 1.
the one made in the seventh yeare of his Raigne, the other made in the twenty-seventh yeare, reciting the Statute of King *Henry* the seventh, by the name of the good Statute, doth confirme what had beene graunted in his Father's time, and further graunts as in the said Statute it may appeare. King *Edward* the sixth by an Act of Parliament made in the fift yeare of his Raigne doth doe the like. Queene *Elizabeth* likewise in severall Acts of Parliament, made during the time of her Raigne, was not forgetfull of them. And Pope **Pius* the fifth well weighing and considering how necessary a member the husbandman is in the Common-wealth in the Preamble to the Charter of Priviledges which he graunts vnto them, thus speaketh of them, considering how by the diligent care and paines of our deare Children, our Citie which in times past was environed with the Sea, and wanted provision of Corne to relieue her selfe, *Nostri felicitibus temporibus* in these halcyone dayes of ours is not onely free from wants, but is able to relieue her neighbours, and which is not the least benefit, we haue the ayre about our Citie which in times past was foggie and vnhealthfull by reason of the waterish and marshie grounds which did environ it, is by the drayning and plowing of it, become pure and healthfull: and considering againe that they which doe apply themselues to follow tillage and husbandry, ought not to be drawne from their businesse to attend the Courts of Iustice, least thereby tillage should grow into decay. *wee of our speciall grace do confirme* vnto them all priviledges which haue been graunted vnto them by any of our predecessors, by any former Lawes or Statutes; and further graunt, that whosoever shall come vnto our Citie with any Corne or graine, that he shall be free from the payment of all manner of Toll whatsoever, and that all they which inhabite within fortie miles of our Citie, and vse

27. H. 8. Cap. 22.

5. Edw. 6. Cap. 5.

* Vide Statuta nobilis artis agriculturae verbis Romae.

* Ut facilius commodiusque omnes possint, ad urbem hanc nostram frumenta liberè evehere, ad urbem accedentes ab omni onere quocumque pro dictis frumentis immanes esse perpetuo declaramus.

Boves aratorios, omniq; instrumenta ad agriculturam, necessaria, non supradictis temporibus tantum, sed perpetuo pro quavis civili obligatione auferri prohibemus.

¶ Viri agricolis et viri fortissimi et milites strenuissimi gignuntur, maximèq; pius quæstus stabilissimèq; consequitur, minimèq; invidiosus, minimèq; malè cogitantes sunt, qui in eo studio occupati sunt. Cato de re rustica, initio.

¶ Piscatores, aucupes, dulciarios, linteoones, omnesq; qui aliquid tractasse videbuntur ad gynæceæ pertinenens, longè arduior pellendos a Castris, agricola, fabros ferrarios, carpentarios, macellarios et Ceruorum aprorumq; venatores conuenit sociare militibus.

¶ Veget.

the laudable art of Tillage and husbandry, shall not be disturbed and molested either in seede or harvest time, but shall haue free libertie as well to gather in their Corne as to sow it; and that their Oxen belonging to their Plowe *Tanquam commoditatis immò necessitatis publicæ instrumentis*, shall be free from any distresse for any Civill dutie or obligation, not onely at the times aforesaid, but also at all other times. And whatsoever privileges haue beene graunted in the best and most flourishing times, wee doe most willingly graunt and confirme. So carefull and vigilant haue the Civill and Ecclesiasticall Magistrates both Prince and Prelate beene to vphold and maintaine the husbandmans profession, as the chiefe pillar of a State, and welfare of a Kingdome. For they wisely foresaw that if there were not a speciall eye and regard had vnto it, that those houses which were vsed to be receptacles of many honest Farmers and good livers, would in a short time come to ruine and destruction; that those arable Lands belonging vnto them, which formerly had maintained whole families, would be turned into pasture. Those Villages which consisted of many families, and that did send forth vpon all occasions the most *ablest men* of a Kingdome to doe their King and Country service, would be depopulated. Yea those Churches, Steeples, Bels, and all consecrated to diuine service, would be raced and demolished and turned into a Sheep-coate, and all to maintaine one familie a Shepherd and his dog. So that by this meanes, idlenes the destruction of many flourishing Kingdomes and Common-weales would haue a free passage into a Kingdome, and those many men that were vsed formerly to haue a liuelihood out of those lands, would be sent into the high wayes to seeke their fortunes; for what els can be expected when the Country is enclosed and no admittance to be had there, but that they must roue at randome and worke out a fortune

tunc

ture though with the adventure of their liues, where they can finde it. The Citie will not entertaine them, and if they would, they are not fit to doe them service, having ever beene bred in the Country. So that I may safely conclude, that the originall and first moving causes of many of those *felonies, robberies, burglaries and murders* which are now adayes committed, proceede from the Arch-enemy to our Plowe the Enclosing depopulator, yet you in the Citie are not altogether to be excused, you are Accessaries after the fact to these misdemeanors, you harbour and resette those men that otherwayes must of necessitie liue in the Countrey, they come vnto you vpon pretence to saue some Charges, which they suppose are wastfully spent vpon knaues in the Countrey, but their accounts being cast vp at the yeares end, they fayle in their Conclusions. I my selfe haue knowne some of those saving frugall men, and haue heard of many more, but never heard of any that thrived by it, it may be something may be saved in hospitalitie by lessening of a familie, and by changing of a stately Country-house for a few roomes in a poore Shop-keepers Cell. A sufficient colour sure to blind some dasled eyes, when there is fife times as much spent another way, in *Clothes and Coaches*, in *sights and shewes*, which might haue beene saved if they had liued in the Countrey. For there are so many bewitching attractiues in the Citie, and Ladies so much giuen to longing, that no sooner doe they open their Casements in the morning, but they see something in another, though perhaps *anticke* which they doe want, which if they cannot forsooth haue, they are either sicke or melancholy, and nothing will cure them but a receipt of that sight which they then saw, which must forthwith be had, though with the expence of treble the value of it: so that I haue often heard of some of those saving wise men, that haue come to your Citie for such

Phyicke,

What inconveniencees doe ensue by the turning of Tillage into pasture. See in the latter end of Tiringams Case, reported by Sr Edw. Cooke, in his fourth Booke, and in the beginning of the Stat. 4th H. 7.

**1 Gay golden clothes and garments panned out, Sake laid on silke, any latched o're the same. Great loss and play and keeping rebellious, With greyer knaues, I lost my now to name. Flashed by abuse brought world quite out of frame.*

Churebyard

*As The Gent. is feldome well
as ease,
Till that he ride to London
all in post;
And vp and downe the Dice
and Cards be soft.
When he a while about the
streets doth rome,
He borrowed pence at length
to bring him home.*

*Vbi quæso nisi in vrbibus
voluptates sædæ habitant?
vbi lenocinia et prostrata
passim pudicitia? vbi stupra et
adulteria, et incæstus atq;
omnis generis corruptelæ?
vbi luxus et gula inexplebi-
lis? vbi mons superbiarum?
vallis formidinum? palus li-
bidinum, et mare miseriæ?
vbi patres inuicem et oc-
cultæ fraudum tendiculæ?
vbi demum virtutum fuga, &
imperium peccati omnis in-
fidi notarij, voracissimum
fœnum, et quicquid mali ho-
mo in hominē molitur. Qui
hæc et quæ sunt huiusmodi
cernere expetit vel audire,
non longa est via, proximam
urbem petat, quæcumq; illa
sit, quamvis angusta plenam
talum inueniet. Horum namq;
malo um fons est Civitas, a-
dæd ut quæ ad tutelam ho-
minis facta erat, ad ejusdem
excidium versa est.*

Petrarch.

Physicke, haue beene brought so low by such receipts, that at length they would haue gone home, if they might, but the ⁴ Coach, Coach-horses and all were gone. Your selues had taken possession of the Enclosures, and the Gentleman was eased of the knaues that so much troubled him and his familie.

Vrban. Sir, why doe you make vs Accessaries to these misdemeanors? we feldome invite you or send vnto you to come vnto vs. We are men of mysteries and liue by our trades and occupations; our shops are open to all Commers, and our houses to our friends and Customers, and it were inhumanitie and discourtesie in vs, when your Ladies send vnto vs to lodge and lye with vs, to deny them such a Curtesie, when as wee get our livings by them and such as they are. Or why doe you lay any blame vpon your Ladies, as though they were any cause of your ruine and overthrow. They poore Ladies, desire but Clothes, and those in fashion (being all the riches that they can justly challenge as their owne) and a little meat and drinke in lieu of those great portions which they brought vnto you, and when they haue them they keepe them as carefully as they doe their eyes, and how can they be the causes of your ruine and destruction?

Rustic. I would I could say so too, and justly excuse them, but alas I cannot, for it is too true they are our wiues that first sollicite & perswade vs to come to your Cities, and so the first moving Causes of our ruine oftentimes: and when we are there wee cannot want instruments that will put to a helping hand, the ⁵ Stewes, the Ordinaries, the Play-houses, the Tavernes, and rather than we shall sayle the Brokers will helpe vs to a Commoditie of browne Paper to helpe vs forward; So that I wondred at the first how a Gentleman of our Countrey confining himselfe within the precincts of foure or five roomes for the most part of his time, could consume

or a foure-fold way to live well.

sume an estate of a thousand pound by the yeare within
a dozen yeares or lesse; but when I heard what Courses
he tooke, what Company he frequented, I wondred
then how he could continue so long. Our old Chro-
nicles tell vs, and so doe our Bookes of the Lawes
and Statutes of the Kingdome of ENGLAND,

§ 16.R.2. Cap. 4.
20.R.2. Cap. 2.

Our Elders did not so delight in trash,
And tempting toyes, that brings a man in lash;
They low'd plaine robes, but hated purses bare:
Made much of men: gave Neighbours beefe & bread,
Yet left their heires rich when they were dead.
They rais'd no Rents to make the Tenant whyne,
Nor clapt no yoke on friendly Neighbours wecke;
Nor made poore folke find fault with Cut-throate fine.
But had the hearts of people at a bette,
As we haue now our servants under checke;
O how plaine men would follow Landlord than,
Like swarmes of Bees when any warres began;
Yea glad was he that might with Master goe,
Though charge and wife he left at home behinde;
In this fine world the manner is not so:
Hard handling makes men shew another minde,
Then loyall loue made mens affections blinde:
Now can they see and will doe what they list,
Cast off like Hawkes, come when they please to list.

It was anciently the honour of the English Nation to
keepe good^h Hospitality, and to be well attended; and
men were so much addicted thereunto, that diuerse

lim fuit rure vivere, hospitalitatem colere; ex his super ceteras gentes famam meruerimus, sed nunc viri gene-
rosi, quibus in vrbe nihil rei est, seminarum ambitione ed trahuntur, mariti vt vxoribus, parentes vt filia-
bus gratificentur, nec enim nisi Londini novam et transmarinam vestium formam inuenire est: ac Londini si
nupte sunt, nuptiarum spem evertunt, si innupte, famam et maritalem censum.

Mos Italarum obtinuit vt viri generosi aliq; permulti relictis agris in vrbes migrarent. Obsecro (inquit
Serenissimus nuper Rex in oratione s.) peregrina hęc ed relegemus vnde orta sunt, et antiquam Anglia mo-
rem possimulino styocemus.

C

Lawes

Lawes and Statutes were made to prohibite them from drawing such long tayles after them; but they were not then so forward, but now they are as backward: that which our fore-fathers bestowed vpon the necessary feeding of many bellies in the Country, we bestow vpon our backs in the Citie; and that which they bestowed on many blew Coats with Cognifances, we bestow on a Coach and avant-Courrier; yet they kept their estates, we spend them, they lived and dyed rich, we miserable. These were motiues likewise that made me leaue your Cities, and betake my selfe to a poore Cottage in the Countrey. Yet these were not all. Other reasons there were that did much preuaile with me; and this was one. For that it pleased the great *Iehovah* God Almighty in the Countrey to distribute his sacred Lawes and Ordinances to his servant *Moses*, as being the most convenient and proper place for it; for that is one of the chiefest reasons that I finde to haue beene given wherefore God went out into the *remote places* to deliver those sacred mysteries; because he found in your Cities you were given to pride, to selfe-loue, to detraction, to envie, and inclinable to arrogate the invention of those sacred Lawes vnto your selues: and therefore to giue you no occasion to glory in those things wherein you had no hand, he went out from you, he left your Cities and betooke himselfe into the Countrey. In the Mount did God deliver those holy Lawes and Statutes. Thus not onely the Kings and Emperours, but even the King of Kings hath honored the Countrey with many extraordinary graces and fauours about the Cities. These were motiues, I say, that did much preuaile with me. Yet others there were, as when I called to minde the happinesse generally which the Country-man enjoyes; how he is not much troubled with cares of building, nor terrified with *feares* of loosing what he hath builded. He hath little Commerce

* In *Sinai* veniunt, montisq;
cacumina *Moses*
Conscendit, Dominus fœdera
sancta novat.
Exod. 19. 20.

*Quærentibus, quæ causa sit,
cur deus non in Civitate,
sed in vasta solitudine, leges
condiderit, respondendum,
censeo, (inquit Philo) quod
Civitates complures, malis
(de quibus dicere reformidat
oratio) impietate erga deum,
injustitia erga se ipsos reo-
dundabant. Philo Jud. de
10. Præceptis.*

*Non illum insidit, non
spes, non pallida torquet,
Sussurro, non ille dolos, aut
crimina versat.
Sed rectis avibus pedicæ
molinur, et aucups
Decipit, aut Cervix variâ,
et recta figit.
No follow feare dath day, or
nights affright him.
Vnto no fraud dath night or day
addit him:
Or if be must on guile, it is but
to get
Beast, Bird, or Fish in wyle, in
sware, or net.
Bartas.*

or a foure-fold way to liue Well.

11

merce with Commodities subject to the fury of fire and water. He seldome adventures vpon the^k Seas or builds stately Towers vpon the Land: his Rents are his Revenues which the fire and water may wash and purifie, but hardly take from him. And if it chance a suddaine fire and inundation to happen, a small matter will reparaire his ruines and losses: his^s roomes are not hanged with the rich Tapistry of *Flanders*, neither is his house furnished with the fine linnen of *Holland*: he drinckes not in silver-vessels, neither are his garments fringed or imbroydered; he is seldome troubled with his Coach, Coach-horses, or a disordered Coachman, but in stead of them he hath a competent quantitie of household-stuffe, enough and no more; one plaine Table-bord with Chaires and stooles futable; he drinckes in earthen vessels, or in vessels made of Tynne or Copper, in which his drinke rellisbeth as well as in bowles made vp of the purest mettall: his bedsteds are plaine, his beds are of Flox, which though they are hard, yet they are wholesome, especially in the Summer season: and his Curtaines are made of the wooll of his^s owne sheepe. Two garments he hath and no more, one for the Winter season, the other for the Summer, and as many servants, one of the masculine, the other of the feminine sexe, and one horse well vnder-laid to carry him and his Commodities through the dirt to the Marker, and this is his fortune: so that if a misfortune doe befall him, his friends and acquaintance can easily set him vp againe. Againe when I considered how that the Country-man hath more¹ *freedom and libertie* than you in the Citie, if he be addicted to his studie, he hath more time to

40 fortunatum, mare qui tam
flebile nunquam,
Navigat, experto credens.
No other Seas his knowes, no a-
sher torrens,
Then that which waters with
his silver-currents.
His native meadows, Bar-
s Si luxur, si vestis abest, si
chara suppellex,
Ricta nec aurulo sub tegmine
purpura ludis;
Nec picti rident postica, de
lavia churneis
Tesserulis tabulata nitens,
nec scutilla arca
Clausula celat opes, et avaræ
pondera limna,
Nativæ at propolis, aut libi
nevit attitus:
Fontibus antra madent, sequi
boens ostentantur incempis
Vint Cadis, plenisq; greges
numerantur ovilli,
• ubas ibidem his Watdrope
be not stately stuff,
With sumptuous silks, pinche
and purpils and puffs;
He is warme wraps in his
owne growne wooll,
Of vntoucht wines his Cellar
ever full.

Avaritiæ raro sunt addicti
rustici, hi curant solium ab-
scondere paupertatem, ve
Rusticus apud Tribunal de se
loquitur.

Non ego divitiis patrum,
fructusq; requiro,
Quos tulit antiquo condita
messis avo.

Parva seges satis æstivo se-
curus acervo.

1 Liber jacere modò sub au-

tiqua illic, modò in tenui gramine. Horat. Augustus Caesar de quodam Romano negotiatore mortuo dicebat, miror, cum tempus illum defecerit ad negotiandum, quomodo moriendi tempus reperire poterit.

Vide apologum de luscina, & hirundine: quo ostenditur, melius foris vivere quiete, quam in urbibus molestia.

O semideum certè qui rari commoratur, ubi quis quotidie cum vicinis suis ante portam in platea, vel per ipsam quoq; fenestram confabulari possit.

• *Domino nullo fragulo, nullo seruo opus est, sed unusquisque solus, ex vna vicinia in aliam animi causa, sese confert, sic ut nemini de honore suo detrahatur.*

• *In celsis, & humili loco viuentes discrepant in eo, quod is qui vivit in humili, pauperes quorum misereatur, ibi multos obversari videt: sed is qui degit in illustri multos opulentos contempletur, ut ob invidiam macie conturbescat.*

• *Moribundus Plautus, naturae gratias egit, quod homo, non brutum, quod mas, non femina, quod Gracius non barbarus.*

Vide fabulam de Asino, simia & talpa, quae significat illos qui se iudicant infelicitissimos, comparatione aliorum felices esse. Asinus infelicem se putabat, quod nulli animalium esset terribilis: Simia, non tanta est turpitudine tua quanta mea, qui sum sine cauda. Talpa, quid querimini cum sciatis me captum oculis, et sempiternas in tenebras à natura procreatum fuisse.

looke over his bookes, if to his pleasures and delights, he hath more time to hawke and hunt: if he desire to visite his friends, he hath more time to laugh and be merry with them: if to refresh and recreate himselfe at his meales, he hath more time to sit by it: if he have a desire to walke into the shady groues, or by the silent rivers, he may doe it without *attendance, and no man will taxe him of not keeping state.* If he desire to goe in a plaine habite, no man will condemne him, for that it was the old fashion of *England.* Againe, when I considered that the Country-man hath not so many causes of *discontent and disquietnes, as you in the Citie have;* for if he at any time chance to walke abroad, he meetes with few or none but poore Cortagers, poore Carters, diggers and delvers, and in conversing with them is put in minde of his own happinesse, how much he is bound with *Plato* to prayse God, who hath placed him in degree so farre about those poore men, who might have made him a bruit beast, or a Barbarian, or as meane as the meanest. In one place he beholds a poore Cottage, that hath no other windowes than serve to let out the smoke, no other hangings, than what the Spider affords, no other bedstedds, or Table-bords, than the bare earth; no other bedding than plaine strawe, or such as the barne affords, no other Cowches, or Chaires, or stooles, or fourmes, or benches, or Carpets, or Cushions, than what Nature hath wrought with her owne hands, the groundworke being the earth, and the greene grasse, the Cowsepap, the Primrose, the Honisuckle, the workmanship, sweete and sightly enough, but quite and cleane out of fashion, and not in that request as the curious workes of Art are. In another place he beholds one digging and delving in dirt and mire, either in making of ditches or scowring of trenches. In another place, one standing vp to the knees in stinking excrements, tading his Tumbrell to manure his Land. Here
he

or a foure-fold way to liue well.

13

he beholds one comming from the Market with his Candles in one hand, his Canne in the other, his Wallet on his backe, and his Tarbox at his girdle: there another comming from the Wood with fuell on his backe to warme him when he comes home. In a third place, a poore Shepheard sitting on the side of a hill, or on a playne in a colde Winters day, shivering and shaking as if an Ague had taken him, and dropping at the heeles, as if he had beene taken out of a River. All of them being clad in *Sheepskins, like vnto our forefathers*, having no more clothes than they haue backs, no more provision laid vp in store than wil serue them for a few daies, and no other revenue than their daily labour; in conuersing with whom, I say, he's put in minde of his owne happinesse. Whereas you in the Citie seldome walke abroad, but you meete with objects which offend and discontent you. Sometime you meete with an Alderman, and repine (though you be rich) that you are not so rich as he; sometimes you meete with a Baron, and repine, though you haue an Aldermans estate, that you haue not an estate of a Baron, and are never pleased, vnlesse you meete with a *Knights*, and then you glory that they walke the streets like Citizens, and you like Knights. Again, when I considered how in the Countrey every man is valued according to his worth and merit, and not according to his riches and estate. If he be a good man, every one there will loue him, and honour him; if he be a dishonest man, every man will hate and despise him: They will not suffer goodnesse to be trampled vpon, nor knaverie to be applauded. Whereas amongst you in the Citie, no man is honoured *ob id quod valet, sed ob id quod habet*. If he be rich, there he shall be had in authoritie and renowne, be he never so bad. And if he be poore, there he shall be had in contempt, be he never so good. Again, when I considered how in the Countrey men are more faithfull to their friends,

¶ Paues nostri obseruare cum ouillis et Caprim pollent.

11. Heb. 37.

Our Fathers were good Flocks, to keepe them warme.

And Kendall greene in Summer for a sheew.

Churchyard.

6* How the Knights of our time, degenerate from this order of Knighthood, it may thus appear.

Gerrard Leigh writing of Olybion, who was the first & most ancient Knight, being Knighted with Iaphets sanction, which Tubal made before the Flood, assures Hospitalitie to be one of the nine virtues, belonging to Knighthood: Now what Hospitalitie many of our Knights keepe, the nine penny Ordinaries doe sufficiently manifest.

The nine virtues belonging to Chivalry are, 1. to worship God, 2. to honour father and mother, 3. to be mercifull, 4. not to wrong the poore, 5. not to turne thy backe to thine enemy, 6. to keepe thy promise, 7. to keepe Hospitalitie, 8. to do mayden right, 9. not to wrong the widow.

C 3

more

Leigh.

Non locat infami steriles
in fenore nummos,
Et super infontem munera
nulla capit
Rusticus —
Plutarch in Lycurgo.

7* Non anime tabes, rectisq;
inclusa sub artibus
Tarda lues, purum lento fix-
tore cruorem
Inficit, at cæli facies, et aper-
ta, serena,
Semina languorum discussa
tulere per auras.
Never grosse ayre poisoned in
stinking streets,
To choke his spirits his tender
nestrils meates:
But the open ayre wherewith full
breath he lues,
Still keeps him sound, and still
new stomachs gives.

Barras.

3* Morbus Gallicus is called
by the Frenchmen the evil of
Naples; by the Italians, the
disease of France: which how it
began and when it first began,
see Guicciardini the latter end
of his second Booke of his His-
torie of Italie.

In the fields both Greekes &
Romaines build their Temples
to Æsculapius, amongst the
cottages of the Plowmen, and
not in the Citie amongst the pe-
opled habitations of Artificers.

Fernæ.

more honest in their Conversations, and more loyall to
their Sovereignes. It was an observation long agoe that
never in a poore Countrey Cottage was there any trea-
son hatched. Againe, when I considered how that the
Country-man is better provided with things necessary
for the life of man, than you in the Citie; he never trou-
bles himselfe to send to the Shambles for his Beeffe or
Mutton, nor to the Poulterer for his Poultry: he hath
verveces, capreolas, et boves, beeffe and mutton of his
owne store, and wants nothing that the season of the
yeare can afford him: if Pigeons are in season, he hath
Columbos domesticos, Pigeons at his dore in his owne
Doue-houfe: if Pullets, Capons, or Conies are in sea-
son, he hath *Pullastros, Capones, & Cuniculos*, in his owne
Warren, and of his owne breeding: if Partridges, Cocks,
or Pheasants be in season, he hath *perdices, palumbos, &
phasianos* in his owne fields or Woods not farre from
him: if he want wooll to cloth him, he hath the wooll
of his owne sheepe *ad vestiendum*: if he want Bacon, he
hath Porkes of his owne *ad salliendum*: if he wants hor-
ses, he hath Coks of his owne breeding *ad opera sua exe-
quendum*. So that he wants nothing which doth conduce
to the vse of man. Againe, when I considered how that
in the Country there are no *foggie femmes* or stinking
vapours, no young Physitians, no old diseases, no man
there knowes what *Veneræ lues*, or *Morbus Gallicus* is,
Paralysis & Podagra are never heard of there, they were
long agoe banisht by *Æsculapius*, and never returned
to this day. *Inluba, Bolus, Syrupus*, and *Apozema* are
strange words amongst them. Plaine Kitchin phyficke
is their phyficke, and they know no other: no man there
knows *quid lapides sunt*, nor is at any time troubled with
any such thing, vnlesse at such times as they haue occa-
sion to carry them in *mapaliorum erigendorum gratiâ*, for
building and reedifying of their Cottages. Whereas in
the Cities let a man divide his estate in three parts, a
third

third part is spent in *pharmacopolas, et medicos*, vpon Apothecaries and Physicians, whom *Cambyses* would haue *Cyrus* by all meanes to auoyde. Thus haue I shewed you briefly according to my promise, the motiues which iaduced me to betake my selfe vnto the Country, and judge you whether that I had not iust cause so to doe.

Urban. Sir, I am fully satisfied by your relation, that the Country-life is both a necessary, and a harmelesse course of life, and that there is no life to be compared vnto it, if we respect the health of our bodies onely; but what say you to the health of the soule, that may languish and pine away whilst you are caring for your body, wanting those meanes which we partake of in the Cities.

Rustic. Certainly, in both respects I dare be bold to say, that the Country is the place (if to any place preheminnence may be given) wherein God is most delighted, and which is most pleasing vnto him, of any place in the world. Let vs examine the matter a little, to what place was it, I pray you, that our blessed Saviour in his greatest extremities alwayes betooke himselfe to seeke for comfort and reliefe, to the Cities? No; *In monte pernoctauit orans, in monte transfiguratus, in montem moriturus ascendit*, on the mountaine he prayed, on the mountaine transfigured, on the mountaine he dyed. Where was it that the holy *Patriarks and Prophets* of old time lived? in the Cities? No; they left the Cities and betooke themselues vnto solitary places; it was in the Country neere vnto the River *Jordan* where they built their houses. Where was it that *Abraham* did so familiarly talke with God? was it among the sumptuous buildings of the Cities? No; *in tabernaculis et conuallibus collocatorem Deum uernit, non in palatijs interq; delicias urbanas*; it was among the poore Cottages in the Country; not among the high towring buildings

Medicē non vivendum;
Cyrus apud Xenophontem
Cambyses docet, ut fugiat medicos, qui veluti amicum fractores et resarcinatos, cum aliqui agrotarunt, tunc medentur. Et *Plato* pharmacorum usum negligit dandum, sola namq; victus ratio, ad sanationem morborum, multo magis ad corporis constitutionem firmandam aut sustentandam, ut ille putat, sufficit.
Tiberius medicumantes, iugiter
eos qui post trigimum aetatis annum ad internoscenda corporis sui vitia vel noxia, alieni consilij indigere, ridere solebat.

Turbis et urbibus derelictis;
potentis agrestibus visitantes,
casulas sibi prope fluuenta maris edificabant prophetae.

* Sub quercus vmbra glan-
diferæ: convivium celebratum
erat, non sub auratis laquea-
ribus tectorum.

Petrarch.

* Vbi erat *Eliseus* quando
geminum rapit ducis con-
secutus est spiritum, quando
ferum contra naturâ et con-
suetudine suam natans sienti
restituit amico; quando tri-
bus regibus totidemq; regijs
exercitijs, ne periret siti, re-
pleto sine vllis imbris sor-
rente, subvenit?

Petrarch.

* Impositâ saxo *Jacob* cer-
vice quiescens,
Aligeras scalas vidit inire
Choros.

Genes. 28.

* Vitæ isturbum & raro con-
spectus est in populo.

* *Petrarcha.*

of the Cities: where was it that he entertained the An-
gels? it was vnder a * *shadie Oake* in the Country where
those happie festivals were celebrated, not in any state-
ly Towne or Citie. Where was *Eliseus* when the spirit
of *Elias* was doubled vpon him, and when he wroughe
those strange miracles which he did? He was either in
the Desert of * *Idumea*, or neare vnto the River *Iordan*.
Of what place did *Isaac* make choise to meditate on
heaven and heavenly things? *Egressus est ad meditandum*
in agro: he went forth into the Country to meditate.
Where was *Jacob* when he saw the Angels ascending
and descending? Was he lying on a soft featherbed in
the Citie? No; he was lying on a * * *stony-bed* in the
Country. To leaue the Prophets and Apostles in what
place did the reverend Fathers of the Church most de-
sire to spend their dayes in? in the Cities? No; *difficile*
est in turba invenire Iesum: it is a hard thing (as *S. Au-*
stin was vsed to say) in a Crowde to finde the Lord.
And therefore he betooke himselfe to the Country *ad*
montem Pisani, to finde him out. From whose breasts
did that holy Father Saint *Bernard* sucke that abundant
measure of knowledge that did liue and dwell in him?
Solebat ille dicere omnes se quas sciret litteras in sylvis & a-
gris didicisse. Non hominum disciplina, sed meditando &
orando, nec se vllos magistros habuisse præter quercus & fa-
gos: He was vsed to say, that all the learning that ever
he had, he got it in the woods and fields by praying and
meditating, and that he never had any other tutor than
the Oakes and Beeches. Where did that golden Father
Saint *Cbryostome* liue? did he not in his youth abandon
the * *Cities*, and the intricate studies there read & taught,
and betake himselfe to the Country, to the companie
of old *Cyrus*? Nay, to what places did many Princes,
Potentates, & wise-men of old time retyre themselues?
Did not * *Charles* the great resigne all his interest in *An-*
stria, the portion of his inheritance to his younger bro-
ther

or a foure-fold way to liue well.

37

ther Pepin, and betakes himselfe *ad latibulum in monte Socratis*, to a little Caue in the mountaine of *Socrates*. Of what place did *Numa* make choyse to deliver his Lawes vnto his people, of the Citie of *Rome*? no, but of a Mountaine neare vnto *Aritia*, neare ten myles distant from the *Metropolis*. Where was it that *Scipio Africanus* betooke himselfe after that he overcame *Hannibal*, subdued *Africa*, and warred a long time in *Spaine* and *Asia*, vnto *Rome*? no, he went from thence and betooke himselfe to a little Village in *Campania*, lying betweene *Puteolus* and *Capua*, where he spent eleven yeares, and neither came either to *Rome* or *Capua*. Where was *Diolesian* when the *Romaine* Ambassadors came vnto him with Letters from the Senate to entreate him to take vpon him the Empire againe? he was *inter laticulas* in his Country-garden, planting & watering of herbes; there was he when he returned this Answer vnto them: *Expertus ego sum quid in aula sit imperare, quid item in agro laborare, sinite me quaso in pace vivere, ego namq; multis omnino modis hic à manuum mearum labore vitam degere, quam magna cum sollicitudine imperare malo.* I know what belongs to both fortunes, I know what it is to rule, and what it is to labour. I pray you suffer me to liue in peace, for I had rather liue quietly by the sweate of my browes, than rule and governe with cares and feares. Where was *Lucullus*, who alone of all the *Romane* Captains is said to haue enjoyed in peace that which he had got in time of warre, when he feasted and entertained all men of qualitie that came a-neare him: was he at *Rome*? No; after the warres betweene the *Romaines* and the *Parthians*, which continued sixteene yeares were ended, comming vnto *Rome* and finding it in a combustion, by reason of the two factions of *Scylla* and *Marinus*, he left it and betooke himselfe to a Countrey-house, which he built neare vnto *Neapolis*; there it was where he peaceably enjoyed full twentie yeares that which with a great

* *Gueverra.*

D

deale

deale of perill and danger he had gotten and obtained. To what place did *Cato Censorius* (who was in his speech eloquent, in his conversation sober, in his chastisements severe, in his rewards liberall, in his dyet sparing, in his promises constant, in execution of justice inexorable) betake himselfe in the fve and fiftith yeare of his age? he forsooke *Rome*, and betooke himselfe to a little village not farre from *Pysa*, *Et ibi reliquum vite tempus, libris pro socijs utendo tranquille consumebat*. There, there this inscription was found written vpon his dore-porch, *O felix Cato; tu solus scis vivere, tu solus bene beateq; vivendi rationem elegisti*! Where was it that *Pericles* wrot this inscription vpon the porch of his dore; *Inveni portum, spes & fortuna valete*, I haue found that which I lookt for, my hopes are at an end, was it in *Athens*? No, after he had governed there full forty yeares in the sixtith yeare of his Age he left it, and betooke himselfe to a Country life, and vpon his dore-porch in his Country-house there it was found. What reward did *Alexandrinus Crassus* his Maister desire of him, for all his labour and paines in instructing him full two & twenty yeares together? certainly no other then this, that he would giue him leaue to betake himselfe to a poore Country life. Where was it that *Seneca* wrote most of his books, was it in the Court of *Nero*? No; it was at his Country *Farme* which lay neare vnto *Nola* a Towne in the middle of *Campania*. Where lived *Plato*, diuine *Plato*, when he wrote the greatest part of his Workes, in *Athens*? No; he went from thence to a little village two myles distant from it, where he dyed, which the Ancients in honour of him called his *Academie*. Nay, what places did the Poets most affect, the Cities? No; What should they doe there, there was no place for them to repose themselues, to write the Battailles of *Cressy*, *Poytiers*, *Agincourt*, *Lepanto*, or any other memorable atchieuement. For besides the hideous disquitting

Apud pradiam suam, prope Nola, Seneca libros suos de officijs, de ira, de bono viro, de aduersa fortuna scripsit,

The battell of Cressy was fought the 26. of August, Anno Domini 1346. See the manner of it in the French Historie, in Philip of Valois.

The battell of Poytiers was fought the 19. of Sept. 1356. See the French Historie in K. John.

The battell of Lepanto was fought the 6. of Octob. 1571. in which were slaine 20000. Mahumetists, besides those that were taken prisoners. See Iohn Stow in Q. Elizabeth.

quieting cryes of kitching-stuffe, maribones, old shooes and bootes, old dublets, trayes, boules, dishes, bellows, glasses, kettles to mend, and the tumbling & rumbling of Carres and Coaches, *Pride*, **luxurie*, and *Covetousnes* for themselves, and the black-gard their followers and attendants, had engrossed and taken vp every corner there, wherefore the poore Poets were faine to betake themselves to **Tibur* or *Tarentum*, to the shady groves, or silent Rivers, or dispeopled Cities.

*Sylvaplacet Musis, urbs est inimica poetis,
Scriptorum Chorus omnis amat nemus, & fugit urbes.*

So that the Country hath ever beene esteemed the most necessary and convenient place for the Muses to inhabit, and for the health as well of the soule as of the body. The end of warre is peace, and the end of all our labour and travaile is **rest & tranquillitie*, which can no where so conveniently be found as in the Country. But to come home a little neare vnto you: you will say, that in your City you haue more cōduits ten for one to cōvey comfort to the soule, than we haue in the Countrey: I grant it, but take this with you, that as one good horse is to be preferred before ten restie jades, one good hawke before ten bangling buzzards, one true hunting dog, before ten stragling cures, so one learned painefull Pastor before ten ignorant careles ones. It is true, in our great Parish wee haue but one, but such a one, as I dare compare to ten of yours, being learned, sober, and honest, and which doth adde a lustre to them all, as hospitable as his meanes will giue him leaue, yet hating rippling, as the bane of religion: he preacheth duely once a weeke, every Sabbaoth in the morning, Catechiseth in the after-noon. Yea, indeede he preacheth every day in the weeke, yea every houre in the day, every *10** *Acti.* on of his being a precept vnto vs, every word an Oracle,

D 2

what

** Roma ne me poemata
censes
Scribere posse, inter tot cu-
ras, totq; labores.*

** Horatius Flaccus non jam
sibi regiam Romam placere
palam prædicat, sed vacuum
Tibur, raut umbellæ Tarentum.*

*Petrarch.
Rura sacros vates, gelidæq;
in vallibus umbræ,
Blandaq; graminei cespitis
herba iuvant.*

*The shady groues the Poets
most affiect.*

*The woods as friends, as foes
the Cities deemed.*

** Otium est solamen præsen-
tium laborum, præteritorum
merces, venuri temporis spes.*

*Petrarch.
In rerum Civilium versari
fluctibus, carere somno, ci-
bum non sumere in tempore,
mortifera res est: ac Rusticitas
vitam quietam, liberam, ly-
nestam, & frugalitatem con-
venientem præbet.*

*Æneas Sylvius.
10* Qui Evangelium sancti-
ficat, curare omnimodò de-
bet, ne quæ in prædicando
macula, ne quod in dicendo
vitium, ne quæ in magisterio
culpa nascatur, sed si fieri po-
test (vita dixerim) semetipsum
primò imolet, se primum
vitijs jugulet, et sua prius pec-
cato membra mortificet, vt
non solum doctrinâ, sed et
vita exemplo discipulorum sa-
lutem, oblationem suam ac-
ceptam faciat deo. *Origen.**

*Doctore oportet siue loqua-
tur, siue sileat, siue vbiq;
locorū fuerit, omnibus alijs
hominibus excellere, ad eod vt
aspectu, incesu, habitu, et a-
lijs cæteris præstantior vi-
deatur. *Chrysostomus.**

Oculi, et dentes, prædica-

*aves sunt sanctæ Ecclesiæ,
qui ei et recta itinera prævi-
dere, et alimenta spiritualia
suggerere solent. Hieronymus.*

11 Sicut acerum dentibus,
et sumus contrarius est oculis,
ita sacerdos in Ecclesia
per vim peccatorum peccati,
fidelium sensus obtundere
solet. Hieronymus.*

what he saith at the Table we beleeue, as if we heard him in the Pulpit; so faithfull is he in his words, so honest and just in his conversation, once a yeare he taketh an occasion to performe his filiall rights vnto his Father, and to absent himselfe from vs for the space of some few weekes, during all which time, every houre seemes a day, and every day a moneth to vs his Parishioners, no man enjoying himselfe, because they cannot enjoy him, and at his returne happie is the man that can haue the honour first to entertaine him. And indeede I dare say, there is no loue lost, and that our longing is not so much after him, as his is after vs: so happie are wee in him for our soules health. So that wee finde it verified in him, that it is not the multitude of Shepheards which make the sheepe thriue, but the diligence of the Shepheards to whom the flocke are committed, and the more sensible are wee of this our happines in this our Pastor; by reason we see in what *11* discontentments* our neighbouring Parishioners liue in, what suits and contentions are between their Pastor and them; how often he comes and sends for an egge or an apple, and will rather loose the best of his Parish than loose one of them, vpon this pretence, that he hath a familie, and he that provides not for it is worse than an Infidell: though indeede the provisiõ be for the Patron, who did not giue but grant, (bestrow him for it) that which he should haue giue, of which they his Parishioners are too sensible, and grone vnder the burthen of it, having the same measure measured vnto them, as the Patron measured vnto him. Whereas we never heare of any such thing, those poore rythes of Mynt and Cummin our Pastor looks not after, onely desires an acknowledgement of his right vnto them, which we most willingly condescend vnto, and thereby he loofeth nothing, for wheras there is but one often due to him, wee doe require him for those small curtesies ten for one, and more wee would doe if he would

would accept it, so doth he winne vs by his sweete and affable Conversation among vs. Marry I know not what he would doe if he had such a familie, or Patron as our neighbouring Parishioners say their Pastor hath. But indeede he hath no other Spouse then the Church, nor other Children then the poore, for whom hee doth as carefully provide, as if shee lay in his bosome, and were the naturall begotten children of his own body. And as for our Church, I dare compare it with your Mother-Church in your Metropolis, that shee is not so beautified without, nor adorned within as our Citie-Parish-Church is; no sooner can a storme deface any part of it, but every one runs as readily to repayre it, as to extinguish a fire: no sooner can age seize vpon it, but every one addes to a pillar to support it: no sooner can a mote come into her glassie eyes, but every man is readie to pull it out: we deferre not the time vntill it be too late. When sight is gone, there is no neede of an Occulif, when death hath levelled the body with the dust, no vse of the *Physitian*. Wherefore wee kill the Cocatrice whilest it is but an egge, and quench the flame whilest it is but a sparke; we suffer not her dores at all houres in the day to lye open, neither will we admit her to be a throw-fare for every man to passe: it was not instituted for the Peripateticke to measure his pases in, nor for the Broker to make it his *Rendvous*; if they come there at the time of diuine service, and tread vpon it as vpon holy ground, there they are admitted, if not, there is no place for them. So carefull are wee of our little Parish-Church.

Urban: But how doe you weare out the long Summers day, and the tedious Winters night, having little or no company, or at least not fit for your society in the parts you liue in.

Rustic. Sir, I will giue you a true Accompt of it, in the Morning as soone as ever I heare the Cocke, I rise

*Quem semel occideris, et de te
splendida Minos
Feceris arbitras
Non, Torquas, genus, non
te facundis, non te
Restituet pietas
Infernis neq; enim tenebris
Dianepudicum
Liberas Hippolytum
Nec Lethæa rales. Theophrastus
abrumperè choro
Vincula Piribos
Horat. lib. 4. Carm.
od. 7. ad T. equanum
Vide apologum de medicet
agris
Nunc mihi naufragio quid
prodest dicere factis,
Quid mea debeas: currere
Cymba viâ?
Est aliquid primum scintil-
lam extinguere, sed cum
Aluis in flammam creverit,
est aliud.
12. Excubitor lucem prænon-
ciat ales;
Ac somni, ac operum iustas
determinat horas;
Compellens eisdem specta-
cula ad inicya florum,
Quos lachrymis amara ni-
tens rorantibus implet.
The creded Cock sing. hunts
vp to him;
Limits his rest and me. colim
stirre bejme;
To walke the Mountai:es and
the flowerie meades,
Imperld with teares which
sweete Aurora breeds.*

¹ Mand petro munes, post ex-
nam, flumina, fontes.

² Numeros meditantur avis,
et cantibus auras
Mulcentes, grato mala tædia
murmure fallunt.

The cheerefull birds, chirping
vs sweet good morrowes,
With natures musicks doe be-
guile our sorrowes.

The prettie Larke clyming the
welking tree,
Chaunts with a cheere, be-
cause I weare my deare.

Bartas.

³ At the Moore the eye dub
please,
With gentle beames not hurting
sight.

Tis bath S^r, Sonne the chiefest
praise,
Because from him proceeds the
light.

So if my man winst prayes
haue,
What then must I that keepe the
knight?

See the Arcad lib. 1.

¹ In reducta valle mugientium
Prospectus errantes greges.

Horat.

² Castaneæ molles, et præsi-
cipia laetæ,
Eduræq; nuces adiunt, atq;
insita poma

Condita stant subitis incon-
dita fercula cænis.

Milke, cheefe and fruits, fruits
of our owne endeavour,
Drest without dressing haue we
readie ever.

Bartas.

out of my bed, and then after that I haue sent vp some prayers and prayes to my Creator, and given to every of my servants his particular Charge in the businesse committed vnto his care for that day. If the businesse of my Country will permit me, which I preferre before all other whatsoever, I take my progresse towards the high towring ^h mountaines to take a survey of my little fleeced flocke: where I spend about an houre or two, admiring to see nature so wittie and prevalent in those profitable silly creatures, as that they should be able amongst a thousand of the same age, colour, and feature to know and single out their owne darling, which the most skilfullest swayne will not undertake to doe. That being done, for that is ever my first worke, I take my progresse further to the top of the hill, where I suck in the sweete and wholesome ayre, behold *Phæbus* surmounting himselfe vpon his Chariot, displaying his beames throughout the whole Horizon. I heare the ^h prettie Larke, sweetly singing about me; the little Wren, to do the like beneath me; ^h Dorus & Dаметas melodiously singing their roundelaies round about me, each of them contending in their kinde to giue content vnto me: at last when I haue fully glutted my selfe with those delightfull objects, I take my flight thorow the flowrie meades and pastures home againe: and as I passe, I take a survey of my Cattell of all sorts both for ^h paille and plowe; and if I finde them well, all is well, if not, I take a strict account of him to whose care they are committed, and if I finde him carelessly faultie, having beene twice or thrice seriously premonished, I ease my selfe of him. Thus doe I weare out the time vntill about the houres of eleven or twelue of the Clocke. At which time vsually I returne home againe, being the houres appointed for eating with vs. Where I finde such provision as the Countrey affords ever readie, being for the most part, solide, substantiall foode, Beefe and Mutton, ^m Butter and Cheefe,

or

or the like; as for Quaille and Partridge, Cocke or Pheasant, I touch nor, nor taste of, but leaue those for such as are weake and sicke, Children and old folkes to feede vpon: Wine I vse none, other than such as I beare about me, having a stomacke that needs no fuell to adde heate vnto it: and sawce I vse none other than hunger, and such as naturally I gather in trauailing to and fro: neither indeed need I any; for ordinarily our stomacks are passing good, yet we make no great vse of them, we seldome eate to please the palate, or satisfie the appetite; onely eate to liue, giue ^a nature her due, not overburthen her; for we hate to be accounted any of *Epichuri* Schollers. And this is the course of life wee leade; and thus doe we spend the morning all the yeare, if the weather will permit it. And having thus refreshed my selfe, sometimes I betake my selfe to the fayres and markets, where Art and Nature were vsed to vent their choycest Wares and Commodities, I meane the Orchards and Gardens of the ^o *Hesperides*, those liuely resemblances of the *Elysian* fields, where I finde every hedge bespangled with roses of all kinds; here the Province, there the white and red rose: here a bed beset with violets and straw-berries, there another with lyllics and jelli-flowers: here a ^a knot drawne out more curiously than *Dadalus* his labyrinth, there another with as great skill and cunning: here the bower where *Venus* and *Adonis* were vsed to sport and play; there another where ^a *Iannary* and *May* did recreate themselues: here a pleasant streame abounding with the choycest fish; there a shadie groue beset with fruits of all kinds: here the tree on which *Damian* abused his old Maister; there another on which grew those golden Apples, for which *Hercules* adventured himselfe against the Dragon: here a high Mount to sucke in the sweete and wholefome ayre; there a greene walke to stretch and stirre my aged lims, every corner being bedewed with the ^a juice and water of

the

^a *Primum operam do ut nunquam saturer, idem grave est, dein vero, ut per laborem ingesta consumam.*

Xenophon.

Socrates dicere solebat quosdam vivere ut comederent, et biberent: se autem comedere et bibere, ut natura satisficeret, et exercitium vite fragilis sustentaret.

^a *The Hesperides were the three daughters of Atlas, who had an Orchard of golden Apples kept by a Dragon which Hercules slew.*

^r *Tanta raritas et novitas vndique, ut videatur in exiguum hunc locum naturam conclusisse, quicquid eximium habet noster et alter orbis.*

^a See Chawcer in his Merchants tale.

It is a good observation of a learned Armorer, on the Knights in ancient times did make choyce of the cinquefoyle or cinquefoyle for their bearing in their Armes that grew in the fields; because in the fields they should purchase their honors: So the Ladies of the Rose, and the flowers of the Gardens, because that in the Gardens they should take most delight.

^a *Finxerunt poetæ flores pleorisy natos: succo et sanguine dorum,*

¹ *Omnis caro veluti graminis, & omnis gloria hominis veluti flos graminis, exaruit gramē, & flos decidit. Esay 40. 6.*

² *Pet. 1. 24.*

¹³ *Full gay was all the ground and quaine,
And powdered as men had is paine;*

*With many a fresh and sundry flower,
That casten vp full good favour.*

Chawcer.

³ *Homo vt flosculi evanescit, brevis hunc pruina perussit, levis hunc aura decussit, subito, vel inimicæ manus vngue decerpitur, vel prætereuntis calce deprimitur.*

Petrarch.

¹⁴ *Infima calcantur, summa repente ruunt.*

Precatio Mori.

Dent Superi, vt sim

Nec nimium felix, nec miserrandus ego.

¹⁵ *As fades the Rose, so speedes our youth away,*

*It growes, it blowes, it spreads,
It sheds her beautie in a day.*

the gods, and every step that I tread putting me in mind how man is aptly compared to a *flower of the field*. For if I cast mine eyes into one corner of it, I beholde the flowers budding, if into another I see them blossoming, if into a third, in ¹³ *full maturitie*, if into a fourth, declining, if into a fifth, quite withered and false away. If I beholde them againe in their colours; I see one of one colour, another of another, a third of another, a fourth of another: if I chance to smell vnto them, I finde one to smell sweetly, and to delight the sense, another as gay, but of an ill smelling savour. If I cast mine eyes about me, I see one vpon the Mount suddenly parcht with the Sunne, or ² *nipt with the winde*: if, beneath me, another subject to be trodden & trampled vnder foote by every childe and babe. Whereby I am put in minde of the true estate of humane frailtie, that there is a time for all things, a time to bud in the wombe, a time to blossome afterwards, a time to come to full maturitie, a time to decline, and a time to fade and fall away. How one man is of one complexion, another of another, a third of another, a fourth of another, one sanguine, another flegmaticke, another cholericke, another melancholicke, how one man by a vertuous and honest life smells sweetly in the nostrils of all men, how another by his dishonest courses savours strongly: how he that is ¹⁴ *on high* is subject to the stormes of envie & malice: how he that is below is subject to be grieved and oppressed, and how generally there is no stabilitie or permanencie in humane frailtie; but as the ¹⁵ *flowers of the field*, we bud, we blossome, we grow, we decline, and then fade and vanish away. Thus doe I spend an houre sometimes in musing and meditating: sometimes againe I take a walke into the meades and pastures, taking along with me one, two, or more Companions; sometimes *Vegetius Frontinus*, and *Ælianus*, of whom I learne how a Souldier should be qualified, and what exercises

exercises he should vse when he is not in the warres : how he should be of a good ^(*)*Courage*, readie wit, & ^(*)*sound judgement*, to be able to know when to giue an enemy battell : how to take advantage of the winde and weather, of the Sunne, but especially of the ^(*)*ground* whereon he is to giue his enemy battell ; how if he thinke to overcome a troupe of horse with a band of foote, then to make choyce of some vneven, hilly, waterish, rockie and woodie place ; if with his horse to overcome the foote, then of some plaine, even and open ground where his horse may haue accessse and rush freely vpon the enemy. How againe with ^(*)*Caesar* to giue an enemy passage having him in a strait and pitfolde, that he may take the more advantage of him in pursuit, how to saue himselfe with ^(*)*Trygon* by flight when he hath no other meanes to doe it : how to surprise a besieged Citie by a Stratagem with *Domitius*, when other meanes cannot preuaile: and how with ^(*)*Tarquinius Superbus* by fraud to overcome an enemy, when as force can doe no good. How his exercises should be riding of his horse, vaulting to make him apt to mount him, trayling of his pike, charging and discharging of his Musket, throwing of the barre and stone with hand and foote, wrastring, swimming, and generally all ^(*)*warlike and manly exercises*. How he should be alwayes vigilant, but then especially when any office of trust is committed vnto him, bearing alwayes in his minde how *Iphicrates* served one of his Souldiers, who finding him asleepe being a Sentinell, fastned him to the ground with his sword, and being taxed for his crueltie, answered, that he did him no wrong, *Qualem inveni, talem reliqui*, as I found him so I left him. How he should enure himselfe to all kinde of hardnesse, and abandon all manner of ^(*)*delicacies*, which will effeminate the most manlike & warlike spirits : these things and many other I learne of them. Sometimes I take along with me *Plutarchius Cheronensis*,

E

Lampri-

^(*) Quem metuit stilla, non est bonus armiger ille.

^(*) Non licet in bello his peccare.

^(w) Bonum ducem convenit nosse magnam partem victoriz, ipsum locum, in quo dimicandum est, possidere : qui tanto utilior iudicatur, quanto superior.

Veget. lib. 3.

^(*) *Caesar* Germanos suos ex desperatione fortius pugnates emitti iussit, fugientesque aggressus est ; nam ex desperatione crescit audacia, et cum spei nihil est, sumit arma furioso. Libenter cupit comori qui sine dubio scit se moriturum.

Veget. lib. 3. cap. 21. &

Front. lib. 2. cap. 6.

^(*) *Trygon* Syriz rex victus per totum iter fugiens, pecuniam sparsit & hoc modo effugit.

Frontin. lib. 2. cap. 13.

^(*) *Frontin. lib. 2.*

^(*) Oportet milites solis patientes esse, umbræ negligentes, balnearum nescios, deliciarum ignaros, parvo contentos, duratis ad omnium laborum toleransiam membris.

Veget. lib. 1.

^(*) Nil valet in bello, qui vivit delicis ; Nec sine duritia bellica palma datur.

(*) Reading of Historie very profitable unto Princes. See Phil Com.lib. 1. cap. 6^{to}

See more in Suckliffs Epistle to his booke of the Lawes of armes. Iulius Caesar ferè quotidianus erat in Historijs legendis et scribendis, tanraq; elegantia scripsit: (teste Plutarcho) ut nemo posterorum ad ampliandas ejus historias ausus est manum adhibere. Et Basilus Græcorum Imperator, in libello ad filium Leonem sic commendat historiam: historias veteres percurrere ne pigreat, ibi enim reperies sine labore, quæ alij cum labore collegerunt; atq; illinc hauries vitæ humanæ varias mutationes, malorum pœnas et bonorum præmia, quorum illa fugies, hæc amplecteris.

Guzverra.

(*) Alexander had not been so famous, had he not so highly esteemed Pindarus & Homer, when he sacked Thebes, and put all to the sword, he saved Pindarus and his kindred, for his sake; & finding of Homers Iliads amongst the spoiles of Darius put it in a Cabinet, and said, with Homer will I sleep, with Homer will I wake, Homer is a fit companion for Alexander.

Sola scripta sunt, quæ morales quadam famæ immortalitate perpetuantur; plus Cæsaris laudibus addiderunt scripta Virgilij, et Lucani, quam omnes divitiæ de diversis provinciis acquisitæ; ideòq; principibus et his qui res arduas mundo gerunt, nihil ad laudis acquisitionem possit commodius inveniri, quam eos familiares et amicos habere, qui scribendo scirent, et possent res gestas ad posterum derivare. Blis. Epist. 77.

Præcipere quælibet debeat esse Princeps, planè superbum est (v. inquit: Iulius) laudare verò principem, ac per hoc posteris, velut è speculo lumen, quod sequantur ostendere, idem vitiorum habet, arrogantiae nihil.

Plin. lib. 7. Epist. 18.

(*) De Aula Vitellij dictum est, quòd vnum ad potentiam ter prodigis epulis, et sumptu, saginâq; satiari inextinguibiles Vitellij libidines.

Tacitus lib. 2. 1^o 69; Lucanus lib. 8. — exeat aula, Qui vult esse princeps.

(16) I saw the Diavell put in his minde, In all Arsenicrichs ibers shall no man sin le;

Before this day of such question,

Who should make a demonstration;

That every man should take like his part, Of a forme or savour of a jarre.

Chawcer.

lation

lation of the Abbots and Priors, Monkes and Fryars of former ages. Sometimes his Marchants-tale, by which I learne what inconveniences doe ensue when crooked age and youth, *January* and *May*, are linked in marriage together. Sometimes his Manciples-tale, where I behold the punishment due to tale-tellers and newes-mōgers, pictured to the life in *Phabus* his Crow. Sometimes his pardoners tale, wherein I see the fruits and effects of covetousnesse, drunkennesse, dice, swearing and ryot. And sometimes his Nunnes Priests tale, by which I am taught to beware of (17) *flatterers*, smooth-tongu'd dissemblers, frothy Complementers, windie bladders, that vent out nothing els but smooth dissimulations, and hypocriticall delusions, that with their capring wits can delude the vnderstanding with as much dexteritie, as the juggling Mountebanke or deluding Mimicke can the outward senses, that can put a good dye vpon any hue, make blacke seeme to be white, & white to be blacke, fowle to be faire, and faire to be fowle, good to be bad, & bad to be good, having tongues like to (4) *Pope Alexander 6.* and *Duke Valentine his sonne*, running Counter alwayes to their thoughts, and are never more to be suspected than when they professe the greatest (5) *loue and familiaritie*. Sometimes I take along with me merry *Michael* and *Luscinus*, of whom I learne how one of our Country-men entertained his sonne at his returne from *Paris*. A Country-man having one onely sonne, sent him to *Paris*, *Vt imbibitis illic litteris, gloriam sibi & omni familia offerret*. That he might better his knowledge and be a comfort to him & his whole family, who after he had spent some yeares there, at last returned home. His father being desirous to haue him put forth himselfe, & to giue the world some testimony of his learning; his answer ever was, that what was read and taught at *Paris*, was *extra captam vulgi*, out of the reach of vulgar Capacities. But it so happened that sit-

(17) *Tacita magis et occulte inimicia timēda sunt quam indicte et aperte; nulli enim magis sunt periculosa insidie, quam quae latent in simulatione officij, aut in aliquo necessitudine nominis.*
Cicero.

(1) *The Pope never did what he said.*
The Duke never spoke what he meant.

Guicciard.

(5) *Fistula dulcis canit volucrum dum decipit auceps. Sicut finis Orationis, est persuasisse dissimulatio, medici curasse medicina; Sic adulteris finis, est suaviloquiis decipisse.*

ting at the Table one day with his Father, seeing but three egges in a dish, and five persons at the Table, which he thought to be a kinde of Solæcisme, he tooke that occasion to shew his Father some of his art, and demaunded of him, *An in tota hac vicinia sit aliquis, qui apertis argumentis docere queat, in tribus ovis quinque contineri?* Whether there were any one in all that neighbourhood, that would vndertake to proue that in three egges there could be five contained? To whom his Father answered, it was a thing impossible. Marry, quoth the Sonne, I my selfe will vndertake to doe it, and thus I will make it to appeare; *Cui tria sunt ova, eidem sunt & duo, et qui habet tria et duo, habet quinque; ergo qui habet tria ova habet quinque.* What doe you say Father? Marry son, I say he lyes that sayes there are five egges in the dish. O but Father, you must answer *Syllogisticè*, and deny some proposition: and so I will sonne; *Tu duobus ovibus vescere quæ ars tibi peperit, ergo tribus his quæ edidit gallina famem solabor.* And so that Controversie was decided. Anone after Cheefe being brought to the Table, which the mouse had tasted of, his Father being angry that he should be served with mouse-eaten Cheefe; the sonne to pacifie him, vndertooke to proue out of *Seneca*, that the mouse never touched it. And this was his Argument; (^ε) *Mus est syllaba, sed syllaba caseum non rodit, ergo mus caseum non rodit.* What doe you say Father? Marry (quoth he) I say he lyes that saith the mouse hath not touched this Cheefe: the sonne endeavouring to proue it; the Father told him, that the best way to proue it is to eate it, which he might well doe if the mouse had not beene there before; for other Cheefe he was not like to haue. And so ended that Controversie. Anone after it fell out, that all sitting mute at the Table, the sonne willing to feede them with some discourse, told his Father that he had spent some houres in the study of Physiognomie, and that if his art fayled him.

(^ε) *Seneca epist. 48.*

him not, the Gentleman that fate by him had hornes on his head; the Gentleman frowning vpon him would needs know what he meant by hornes: to whom he answered, that I leaue to you to interpret, but that you haue so, I will proue it by the testimony of Mr. Seneca, who expreffely saith; *Quod (1) non perdidisti habes, sed cornua non perdidisti, ergo cornua habes.* The Gentleman moved somewhat with the argument of the yong man, in some choler rose from the Table, and posted home to his wife, and told her in plaine termes that one Mr. Seneca reports that he had hornes on his head, which he could not haue but shee must graft them there: Where-upon the good-woman repaires to the young man, to enquire after Mr. Seneca, and meeting with his Father, told him how shee had beene abused by his sonne, who calling him vnto him, asked him what he meant by hornes; no harme, quoth he to the Gentlewoman, but onely vsed it as an Argument to try the Gentlemans patience. Well, well sonne, I did not send you to Paris to learne to equivocate, or to be instructed in the fallacies, to abuse my neighbours, and to make diuision betweene me and them, but I am well enough served, I finde now by experience, how great a fault it is to send our Children abroad, as soone as they are out of their (2) swadling Clowts, and so the Gentlewoman went home well satisfied. Such merry fellowes as these are fraught with such merry tales, I take along with me sometimes, and for want of these I finde every creature that I meete withall to afford me matter of discourse. If I cast mine eyes about me, I behold the Sunne, Moone, and Starres, reading vnto me excellent lessons of moralitie. If beneath me, the birds, the beasts, the trees, the plants, all creatures generally both sensitiue and vegetatiue to doe the like. All of them performing those solemne rites to God and nature that was first enioyned them, no way swarving from their first instituti-

8 Seneca epist. 49

(1) Plato instituit quoddam ante quinquagesimum annum peregrinari debet, cumq; redierint, in eorum aliorum ne admitterentur; nisi probati fuerint innoxii, et incorrupti. Platonib. 13 de legibus. Et Lycurgus non modo ciues suos vagari prohibuit, verum etiam advenas in vrbe residentes abegit; illos, ne diuerfos mores invehere, hos, ne alicuius nox doctores forent.

(1) Vulgariter Philosophantes ex minorum animulorum contemplatione, non minus voluptatis, et scientiæ, quam ex abditissimorum, arduorumq; perquisitione acquirunt.

(18) Vade ad formicam, & piger, et discæ vias ejus (inquit Solomon.) Proverb 6. vnde Poeta.

Cuitorpent ad cûcta manus,
(ignave) magistræ

Consule formicam; monito-
rem consule Echium,

Hic Autumnales prædatur
tergore fructus,

— Ætivosilla.

Inq; hycnem memores adi-
bo quæ sita reponunt:

Illa Carum replet, hic hirti
munimina recti.

Thou sluggard, if thou list to
learne thy part;

Goe learne the Emmots, and
the Vrchins art:

In Summer th'one, in Autumne
th'other takes

The seasons fruits, and ibene
provision makes.

Each in his lodging laying up
a word,

Against cold Winter, which
doth wrong his afford.

Bartas.

Non ad mollietiem, nec
blandimenta prophana,

Non ad delicias, nec ad otia
stulta creavit

Nos pater omnipotens, sed
fudori atq; labori

Perpetuo addixit, duro &
damnavit aratro.

(*) Olympia certamina fuere
discur, cæstus, cursus, salus &
palæstra; & fuerunt solenni-
ter observata quolibet quinto anno, in honorem Herculis. (1) Vide Ovid. in Epist. quæ inscribitur;
Oenone Paridi. (2) It is reported of Milo, that he flew a Bull at the Olympicke Games, with his bare hand;
carried it a furlong; and ate it every bit. (*) Hippomenes overcame Atalanta by throwing out apples of gold
which seduced her.

(*) Pancratiaffen Græci esse volunt, qui est et luctator, et pugil.

on. The little (1) Bee and (2) Emmot, to reade vnto me excellent lessons of good husbandrie, putting me in minde in Summer to provide for Winter; in youth to provide for age; the seasons of the yeare to doe the like for divinitie: the Winter demonstrating death and mortalitie, the Spring the Resurrection, and the harvest the day of Iudgement. So that I can truely say, I am never lesse alone, than when I am alone. These and the like contemplations, for want of other bookes, are my recreations. Sometimes I betake my selfe to the (*) Olympian, Pythian, Nemean, and Isthmean Games; and as (1) Iuno, Minerva, and Venus contended for the golden Apple; so doe wee contend for triumph and victorie. Sometimes, the throwing of the stone is our sport and pastime, at which (2) Miloës brawnie armes always carries away the palme, and the glory of the day. Sometimes, leaping is our exercise, at which he that can most handsomely rise, and convey himselfe furthest, be it at the Iumpe, the Almon, or the Beare-leape, carries away the glorie of the day. Sometimes, running is our pastime, at which he that can come first vnto the goale, be it by slight and cunning, as (3) Hippomenes out-run Atalanta, or by swift and nimble footing, as Atalanta out-run her affectionate followers, obtains the glory of the day. Sometimes, wraffling is our exercise, at which that (4) Pancratiaffes, that can most handsomely cast his Antagoniste on his backe, be it with the Cornish hugge, or Norfolk twitch, and trippet, obtaynes the victorie and glory of the day. Sometimes, Fencing is our delight, and exercise, at which he that can most warily defend himselfe, and most skilfully offend his enemy, be it at the single sword, or sword and dagger, single

rapier,

rapier, or rapier and dagger, long staffe, or two handed sword, obtaines the glory of the day. Sometimes againe, in the merrie moneth of *May*, I betake my selfe to our Common-greene, where I behold *Tib* and *Tom*, *Ing* and *John*, *Dicke* and *Doll*, *Will* and *Moll*, dauncing a measure about the Pole. Sometimes, riding is our exercise, in which in my youthfull dayes, I tooke much delight, and still commend it as a manly and (19) *warlike exercise*, to see a young Gentleman at the age of fifteene, to be able with his skill & cunning, by his voyce, rod, and spur, better to manage, and command the great *Bucephalus*, than the strongest *Milo* with all his strength: one while to see him make him (20) *tread, trot, and gallop the Ring*; anone after to see him make him gather vp roundly, to beare his head steadily, to runne a full Carrere swiftly, and to stop on a sudden lightly; anone after, to see him make him advance, to yorke, to goe backe, and side-long, to turne on either hand, to gallop the gallop-galliard, to doe the Capriole, the Chambetta, and daunce the Curvetty. I haue thought an houre to passe in a moment, when I was young, wee thought it a kinde of solacisme, and to savour of effeminacie, for a young Gentleman in the flourishing time of his age to creepe into a Coach, and to shrowd himselfe there from winde and weather. Our delight was to out-braue the blustering *Boreas* vpon a great Horse, to arme and prepare our selues to goe with *Mars* and *Bellona* into the field, was our sport and pastime, Coaches and Caroches we left vnto them for whom they were first invented, for Ladies and Gentlewomen, and decrepit, aged, and impotent people. The Stricklers at the *Olympicke games* never looke after them. When first I came vnto your Cities, after I had long discontinued them, and beheld a farre off the streets barrocaded vp with Coaches, it much troubled me to thinke they should abound with so many aged and impotent people,

(19) *Ben T equitatem, et equorum studio decineri, est quidem vile, et nobilitatis insigne.*

Petrarcha.

(20) *One while he trots the Ring;
Another while he dash him
backward brings
Then of all foure he makes him
lightly bound;
And to each hand he manages
lightly round;
To stoop, to stop, to Caper, and
to swimme,
To daunce, to leape, to hold up
any limme.*

Bartan.

(P) *Vespasian set an imposition upon urine.*

Sueton: in Vespasian.

(1) *Tacitus lib. 3. cap. 9.*

(20) *Hibernus advenit annus, et nubes nivisq; dominantur; aut apros cane in obstantes detrudit plagas rusticus, aut levē amittē, seu furcā contra edaces turdos suspendit, aut pavidum leporem, et advenam gruem laqueo captat; interdum etiam ramos invitelas falce refectas, et salicioris inferit.* Aenzas Sylv.

(1) *The battaile of Agincourt was fought the 20. of O8ob. 1415. and it was wonne by Archers; every Archer having a shapre stake placed before him.*

See the generall History of France in Charles 6.

Eiac est perperno victoria digna triumpho.

The Bow and the black Bill were Hercules weapons; and when our English-men fought with Hercules weapons, they fought valiantly (as one observeth) with Hercules successe.

(1) *Non is tam laedit, liquidē qui dixeris, odi, Quam quisynceram fugit amicitiam.*

Vitabis certē quem noveris esse nocentem;

Ast illam nunquam, qui tibi dixit, amo. Morus.

Cū Alexander ab amico suo Parmenione suavissimē reprehenderetur, quod in bellonimium cōsidens esset; (Parmenio, inquit, amice mi) cōtra amicos meos fucatos, si potes, securum praelas; ego enim eos, qui mihi ex professo inimici sunt, facili cavebo.

Alcibiades, Agchilaeus, Pyrrhus, Antigonus, Lucullus, Iulius Caesar, hac in re sic fuerunt cauti, et consulti, vt cum semper ab hoste victoriam reportavissent,

ple; for in those *Tartarian*-houses I expected none other; but when I came nearer, and lookt into them, and saw youth to sit where age & impotency were vsed to doe, and shop-keepers and Artizans of all kindes to haue vsurpt the roomes of Ladies and Gentlewomen, it troubled me a great deale more; So that oftentimes I wisht in my choler, that those tottering moveables were dealt withall as (P) *Vespasian dealt with urine*, to the end to reduce them to their right course againe; and that the owners of them, injuriously vsurping the roomes of Ladies, might be deprived of *Cæsars* friendship, which (1) *Syllanius in Tacitus* interpreted to be a banishment: these and the like are our sports and pastimes. Sometimes againe, I betake my selfe to the brooks and rivers, and there beguile the poore harmeles fishes, presenting vnto them food and nutriment, when indeede it is lined with ruine and destruction. Sometimes to the (20) *Woods and Groves to entrap the silly birds*, burying them aliue in the place where they sought for succour and reliefe. Sometimes to *planting, grafting, and enoculating*, for the benefit of posteritie, that future ages might reade in the trees, in the hedges, and high-wayes, as in a story, that such a one had beene there. Sometimes I take my bow and arrowes, and in memoriall of the famous battaile of (1) *Agincourt*, and other noble archieuevements, I shoot from this bush to that, from this marke to that. Sometimes I take my bowles, and goe vnto our Common-greene, and there one while I foyle a Competitor vpon plaine and even ground with an vpriight bowle; another while I take advantage of the hilly ground with a bias-bowle: yet ever out of these recreations I learne something: by the hooke and baire, to beware of (1) *friendly foes, the greatest enemies to a Common-wealth*; by the marke we shoote at, to be put in minde of the precepts of the Moralists; to begin at the end, to haue vertue ever in our intention, as a marke, with all our might and power

power to shoot at it, and as our arrowes in our quivers, to vnite our affections to the friends & fauourers of it, and to disbandon them against the enemies and haters of it: by the ground which is shewed vs at the bowling exercise; to learne to doe nothing (*) *rashly and vnadvisedly*, but to know that he that bowles looseth his labour, if he bowle out of the way; as he that failes, if he faile not by the Compasse, is subject to fall into *Scylla* and *Charybdis*; So it is in the whole course of our liues; if providence be not the guide, and God direct not our hand, in (**) *vaine doe we labour and toyle*, carke and care; pine and macerate our selues. So doe we recreate our selues in our Contemplations, and make good vse of our recreations. As for those (***) *Princely delights of hawking and hunting*, though I loue them not so well as some haue done, yet I loath them not so much as others haue done; though I delight not so much in hunting, as a Bishop of *Rocheſter* sometimes did, yet I am not so much out of loue with it as a Chancelor of *Canterbury* sometime was; who in an Epistle to that reverend man, as (****) *sharply reproofes him for it*, as if it had beene a sinne against the holy Ghost: for I must confesse, I haue been glad to heare a Huntsman discourse by what wiles the harmles Hare that never had any other Mistris than Nature, escaped her bloody persecutors; how at the first, vpon the first vncowpling of the dogs, and the hearing of the horne, shee forsooke her fourme, being many furlongs off, and betooke her selfe vnto a River, and tooke vp her seate on the further side thereof, how

talibus miscere, nedū Episcopū; quem nec etiam iuuentus a talibus excusaret. Legimus, quod *Nicolaus Pape* Excommunicationis sententiam in Lauro dū Episcopū ferri censuit, quia venaticam artem exercebat. Ab exordio mundi percurritur: I. nōtū patrum seriem; venite ad *Patriarchas*; ad *Duces*; ad *Iudices*; nullumq; corū inuenietis, venatē: cū studiū impendisse *Piscatorem* sanctū legi (dicit *Hieronimus*) venatorē non legi. *Nimrod robustus* venator erat: Et *Eſau* dum officiū venationis exequutus, de primogenitura epterna benedictione fraudatus; Si curatur ad inventionē areis venaticæ; ab ipsa inventionē damnabilis. Huius enim artificij, vel potius malefij, legitur fuisse *geni Thebanus*; *ſeda parricij*; detestanda incaſtitutē, *inſignis fraude*, *not a perjury*. Sanē aliud venationis genus nobis ex officio incumbit, in qua subiectōrū est ſalus. Dicit enim Dominus per prophetam *Ierem. 16*. Ecce ego miſſo venatore; et *venabuntur in omni monte*. Prælati Eccleſiæ venātur in omni monte, dum animas aberrantes ad Eccleſiam Chriſti rapiunt, in eminentiam ſcientiæ, et doctrinæ. Vinam huic venationi velitis operam dare, longiq; temporis jacturam, quod in vanitates evanuit, fructu vitæ melioris, et eruditione populi, compenſetis. *Perr. Bleſ. Camuſariuſ; Cancelli in epiſt. 36. ad Roſſenſ. Episcop.* from

(*) *Diū deliberandum*, quod ſemel ſacendum eſt; *Seneca. Plutarchus* Sartoriū vitam deſcribens, inſigniter illum laudat, adeo, quod ad conſultandum arduū, ad ſuſcipiendum gravū, et promptus eſſet. Et *Suetonius* de *Auguſto Cæſare* affirmat, quod amicis ſuq; ſacilē admiſiſſis, et conſtantiffimē conſtitutus tenet. Et cum *Agellanus* vrgeretur, vt *Thebanorum* legatis reſponderet; an nescitis (inquit) & *Thebani*, quod ad rei magni cuiuſdam momenti deliberationem, melius nihil eſt, quā de eo longo tempore cogitare?

(a1) Venationi deditos fuiſſe olim *berœas*, *mobileſq; et ingenuos homines*, ad ſeminariū omnium malorum, oriū declinandū, docet *Seneca* in *Hippol.*

Lacædæmoni ſecundum leges *Lycurgi*, aut militiæ, aut venationi vacabant; teſte *Plutarcho*, in *Lycurg.* Et *Alexander* magnus pomeridianum tempus venatui conſumpſit. Solenne quoq; fuit optimis quibuſq; *Romanorum* Imperatoribus, venandi ſtudiū, teſte *Lamprid.* vnde *Poeta*. Sive voluptatem, ſeu vitæ commodas ſpectes, *Sollicitum* magno eſt dignus amore canis.

(u) Non deceat (amantiſſime pater) virum cōtōgenarium, ſi

from thence being driven, shee betooke her selfe to a long stone-wall, what worke shee there made, how shee past along the one side, and downe againe the other, and at last recovered the top of it, and tooke vp her seate in it a full yard from the ground, from thence being driven, how then shee betooke her selfe vnto the sheepe; sometimes sheltring her selfe in one flocke, sometimes in another; how from thence shee betooke her selfe to a hard stony way; how shee there doubled and redoubled, jump in and out, here and there, againe & againe, and how the young whelpes went gazing on, and overshut her, whilest the old stickers, *Ringwood & Rockwood* found out her sleights; how in the whole course of this her progresse, shee ever tooke advantage of the winde and weather; in dry weather never comming neare the water, but keeping her selfe vpon the hilles, and in the woods, and in fowle weather never comming neare the woods and bushie places, but keeping her selfe in the moorish ground; and how at last, finding no safetie or protection in any of those places, shee betooke her selfe vnto the Conies in a Coni-greene, and there with them as one of them, tooke vp her lodging all night. These things I can be content to heare and see sometimes, but care not much to be a Maister of the Game; for I never held the pleasure abroad could countervaille the annoyance that those ravenous (*) *Harpeyes* put the owners to at home. And as for Hawking, I commend it in some, condemne it in others; in men of qualitie, whose estates will well support it, I commend it as a generous & noble qualitie; but in men of meane ranke and (*) *religious men*, I condemne it with *Blesensis*, as an idle and foolish vanitie; for I haue ever thought it a kinde of madnesse for such men, to bestow ten pounds in feathers, which at one blast might be blowne away, and to buy a momentary monethly pleasure (if to see one bird torture another may be so called) with the (*) *labours and expence*

(w) *Harpyia* fuisse *Iouis Cameris*, memorant Poetae, ac rapaces daemones, habentes aures vsorum, corpora vultuum, ac faciem virginum.

(*) Hos eleganter taxat *Petrarcha*. Saepe legere possumus *Homervm* Poetantem, & *Platovm* Philosophantem, et *Tullivm* Orantem, venantem (puto) non legimus.

Petrarch.

Non bene conveniunt cilecium, et accipiter; afflictio carnis et exercitatio voluptatis.

Bles.

(*) Hujus aucupij genus, sumptus quos exigit suorum successuum commoditate non redimit.

Bles. 161.

pence of a whole yeare. Yet I must acknowledge, I haue in my youthfull dayes with (†) *Machabans* beene guiltie of this vanitie, & haue beene as glad as ever I was to come from Schoole, to see a little Martin in the dead time of the yeare, when the Winter had put on her whitest coat, and the frosts had sealed vp the Brookes and Rivers, to make her way through the midst of a multitude of fowle-mouth'd ravenous Crows and Kites, which pursued her with more hydeous cryes and clamors, than did (*) *Coll* the dog, and *Malkin* the Maide, the Fox in the Apologue.

(†) Dicitur Machabans domus-
ficasse accipitres, in arvis cap-
turam: sed hac vanitate om-
nino abjecta; se bellis expo-
suit, vt paternas leges erige-
ret, et suæ genti amissam li-
bertatem restitueret.
ibid.

(*) Chawcer in his *Regent*
Priest tale.

*When the Geese for feare flew over the trees,
And out of their hines came the swarme of Bees.*

And maugre all their oppositions pulled downe her prey, bigger than her selfe, being mounted aloft, steeple-high, downe to the ground. And to heare an Accipitrary relate againe, how he went forth in a cleare, calme, & Sun-shine Evening, about an houre before the Sunne did vsually maske himselfe, vnto the River, where finding of a Mallard, he whistled off his Faulcon, and how shee flew from him as if shee would never haue turned head againe, yet presently vpon a shoote came in, how then by degrees, by little and little, by flying about and about, shee mounted so high, vntill shee had lessened her selfe to the view of the beholder, to the shape of a Pigeon or Partridge, and had made the height of the Moone the place of her flight, how presently vpon the landing of the fowle, shee came downe like a stone and enewed it, and suddenly got vp againe, and suddenly vpon a second landing came downe againe, and missing of it, in the downecome recovered it, beyond expectation, to the admiration of the beholder at a long flight: And to heare him tell a third time, how he went forth early in a Winters morning, to the wooddy fields and

pastures to flie the Cocke, where having by the little white feather in his tayle discovered him in a brake, he cast of a tastegentle, and how he never ceased in his circular motiō, vntill he had recovered his place, how suddenly vpon the flushing of the Cocke he came downe, & missing of it in the downecome, what working there was on both sides, how the Cocke mounted, as if he would haue pierced the skies; how the Hawke flew a contrary way, vntill he had made the winde his friend, how then by degrees he got vp, yet never offered to come in, vntill he had got the advantage of the higher ground, how then he made in, what speed the Cocke made to saue himselfe, & what hasty pursuit the Hawke made, and how after two long miles flight killed it, yet in killing of it killed himselfe. These discourses I loue to heare, and can well be content to be an eye-witnesse of the sport, when my occasions will permir, but to see one of these fæminine birds, who like some wiues of our time keepe vnder (*) the masculine, I meane a swift winged Goshawke, or high flying Iurkin, whose proper Game is the Pheasant, Crane, or Bittorne, in the moneth of *August* to pull downe a little Partridge, or a pot-hunting-*Corydon*, or hungry Gentleman if you will, to let slip a brase or lease of long tayed ravenous Curres at a poore; little, harmeles Hare, and to kill her suddenly, without giving her law, or any. advantage of ground, contrary to the lawes of the Forrest, and the Decretalls of *Alizon*, made and agreed vpon at *Knauesstocke* by a swearing Companie of mad-men, in the habit of wood-men, no, but by a sober assembly of true wood-men indeede, the thirtieth of *February* in the first yeare of Pope *Iope*: or when the earth hath put on her fairest robes, and clothed her selfe in a habire as white as wooll, to trace & tracke her to her fourme, and against the lawes and (*) *Statutes of the Kingdoms*, there to surprise and kill her suddenly. I must confesse, it hath often gone against my

(a) Accipitres, quidam de-
generis naturæ corruptela,
hoc habent, ut fortior sit in iis
sexus mulieris, quam mascu-
linus.

(a) No person of what degree
for ever shall kill any Hare in the
snow, vpon a penall to forfeite
s. s. viij. d. for every Hare so
killed.

See the Statute of 14. H. 8.

my

my stomacke, and I could haue beene as well content with (b) *Augustus*, to haue seene one flie kill another: yet I must likewise confesse, I haue beene sometimes for societie sake, a spectator of such a Tragedie, but I beheld it with as much delight, as the Citizens of *Rome* did to see (c) *Nero* clap his hands, and in his Fidlers habit to sing the destruction of *Troy*, when their Citie was on fire; or as the poore oppressed people vnder (d) *Caligula* did, to see their names written in his two Bookes, which he called his sword and dagger; or as once I did to heare the night-bird sing, whose song ever prognosticates some dismall strange (e) *disaster and event*. To see a little Mastiue to make the strongest Bull that walkes vpon (f) *Taurus*, or the stoutest Bore in (g) *Arcadia* to stoop: to hunt the Fox, the Wolfe, the Tygre that liue vpon the spoyle, with the bloud of our Ewes & Lambs, our Cocks and Hennes, I take much (h) *delight*; but to heare the dolefull dittie of the death of the sportfull Hare, by the ravenous long-tayl'd Curres, I could neuer yet endure. Neither can I endure to heare of the expensie delight of keeping of (i) *running horses*, it sounds more harsh in my eares than the croaking of a Toad, or *Iupiters* thundring musicke, or the howling of one of *Aethons* whelpes, or the cryes of *Charon* in a long pestilentiall sicknes. A strange vanitie that a horse naturally made for burthen, should be so indulgently lookt vnto, that two of his best servants that owne him shall not haue so much attendance when they are sicke, as this horse hath when he is well, and oftentimes to no other end & purpose, than to carry his Maister out of the Countrey. Thus haue I freely shewed you, both the pleasures and profit of the Countrey, and the motives that induced me to leaue the Citie, and how wee doe weare out the long Summers day; as for the tedious Winters night, wee spend a great part of that before a fire; discoursing of our Country-affayres, and the best

(b) Cum *Marcellus* nepos *Augusti*, sollicitus versaretur in avibus capiendis, quæsitit ab eo *Virgil.* vtrum mallet avē armari in avium prædationē, aut muscam in exterminatione muscarum: relata ad Avunculum quæstione, prælegit muscam, quæ a *Neapoli* abigeret muscas universas.

Vide *Petr.* Bles in epist. 61. ad R. Archidiaconū, quæ debetur illi a vanitate aucupij; quæ ratione officij, non avium, sed ovium curam susceperit.

(c) *Sueton.* in *Nerone*.

(d) *Gladius* et *pugio*: ubero in were written the names of such as were appointed to dye. in *Sueton* in *Calig.*

(e) Si forsitan avis ferale carmine bubo;

Tristia ventura docet infortunia pestis.

(f) *Taurus* is a mountaine whereof *Caucasus* is a part.

(g) *Arcadia* is a Countrey of Greece, set in the middle of *Peloponessus*; in which Countrey is the *Fennæ Læna*, where *Hercules* slew the monster *Hydra*.

(h) We take delight in blunting braves to kill the bristled Bore; That doth annoy with gaily dread the busidmen full fore. The nimble best'd Hare like-wise in Candie we doe chase, And eke the Buck with brāched horns, that trips ore plain apace. At break of day, the fearefull Hare runs her fountne to prick, While in the dewy slabb y ground the prick of clay doth sticke. And there to kill her suddealy against Aethons Lawes: With Curs and a ravenous long-tayl'd dog, we leave to Clowes (and hores.

(i) *Imberbis iuvenis, tandē Custodemoto, Gaudet equis.* *Horat.*

course of husbandry to thrive by. In which discourse the Bailly of our husbandry beares a great part, for he is vsually summoned every night before we sleepe to giue an account how he hath bestowed himselfe that day. Yet sometimes we breake out, and if we happen to entertaine a stranger that crossed the Seas of late: wee are so bold as to enquire of him, what occurrences haue happened in those parts from whence he came, how our Ships doe at Sea, and how the Havens are fortified, and if he can but tell vs that the Ships are well rigd and mand, the Havens well fortified, and the people at

(12) *Quod de oppido Poeta, de statu omni verè possumus dicere.*

Si insula bene sunt murati, pulchre munitiones arbitror: sin aliter, centuplex murus rebus servandis parum est.
Plautus in Persa.

(13) *unite amongst themselves*, he is a welcome guest, wee eate and drinke merrily, and sleepe securely, for we know we are safe enough. And thus doe we weare out the tedious Winters night. And now I shall be so bold as to entreate you to deale as freely with me as I haue done with you, and to acquaint me what should be the motiues that should worke that contrarietie in our dispositions, to draw your affections to the Citie, & mine from it.

Urban: Sir, as it is the nature of an ingenuous disposition to deale freely, so I shall deale with you. The motiues that first induced me thereunto were these. I was a (14) *younger brother*, the sonne of a Father that had many Children, who left me but little, but what I could worke out by my labours and endeavours, so that I presently bethought my selfe, though I were young, yet I might be old, and having no more to maintaine me than was left me, I must either be a burthen to my friends, or to my Country, which before I would be, I resolved to vndergoe any labour, adventure vpon any exploit, though with the hazard of my life, that did not savour of basenesse, or vnworthinesse: so that after long agitatiō with my selfe to what course I should encline, having purposed to my selfe diverse. As first the life of a Souldier, to which in the beginning I did much incline,

(14) *Younger brothers are differenced by Armourers in their armes, by Marthas, which haue little vse of their legs by reason of the shortnes of them; & therefore by the Grecians those birds are called & woodpeckers, quasi sine pedibus: not because they want legs, but because they want the vse of them. And this difference is given to younger brothers, to put them in mind that having nothing, that is, Lands to rely vpon, they must raise themselves by the wings of vertue and merit.*

cline, when I cast mine eyes vpon the⁽¹⁵⁾ lines of many famous men, that had raised themselves out of the dust by their valour and worth, to great honour and preferment. But when I reflected mine eyes vpon my selfe, and found in my selfe a Constitution not able to endure stormes and tempests, I beganne to weane my selfe, and to decline (though with griefe) that resolution. Then I thought to goe & search out some vn-inhabited Country of the world, where I might haue elbow- roome enough, and walke freely out of the reach of envie, and the troubles and turmoiles of the world, but from this I was likewise dissuaded, when I considered, that man sequestred into a wildernes, would in a short time differ little from a beast, and therefore resolved rather to vndergoe any labour in a Country, where I might haue the benefit of societie, than to enjoy the whole world with *Timon* alone, then it came into my thoughts to shrowd my selfe vnder the wings of some man of qualitie. In which course likewise I was dismaide, seeing that I haue often heard, that many yeares⁽¹⁶⁾ painefull labours and attendance were oftentimes requited with frownes, vpon a conceit of a thing ill done, when indeede there was no such matter. Then I fell vpon the liberall Sciences, and did consider, that although I had not spent my time so well as I might haue done, when I was a Grammarian, which time if I might haue redeemed, I would haue gone as a pilgrime to the holy Land vpon my bare feet, yet I might attaine to so much knowledge in some laudable Science, that when I grew in yeares, I might make my selfe capable to procure something to maintaine me withall; but my selfe accusing my selfe, that neglecting knowledge, the meanes to preferment, when I was young, I was not fit for it when I was olde, and that the⁽¹⁷⁾ opinion of ignorance being once settled in the multitude, would hardly be removed. So that I did decline that resolution. Then it came into my thoughts, to raise my selfe by inueigling

(15) *Tamerlans* Scytharum Imperator, qui præter inauditam animi ferocitatem, portentosaq; vires, orbis terror, & clades Orientis appellatus est: ex humili militiæ loco, per omnes honorum gradus, ad eximiam bellicæ virtutis opinionem, et deniq; ad summum imperium ascendit; insigni præsertim applaudentium militum studio, quum adulatione quadam *Timur* *Cublar* appellaretur: quæ vox Tartaricè fortunatum ferrum significat.

Paulus 1^o lib. 3. de bellica virtute vivor, illustrius.

(16) Vt oculis parvâ festuca turbatur: ita Magnatû gratia, offensuncula vel minima cadit; interdum etiam nullo crimine perditur. *Clitonem* suæ nutricis filium, qui *Philippi* patris laudes magnificare voluisset, *Alexander* sua manu interemit. Si quid beneficias, levior plumâ est gratia. Si quid peccatum est, plumâ beas iras gerit.

Plinius.

(17) Concepta semel opinio, vix deponitur. *Cicero.*

of

of some tender Orphane, whose portion would afford me some good meanes of liuelihood, or to beguile some young widdow, by suffering of such who had most interest in her to share with me in the purchase; which I had often heard was the ordinary meanes to effect and bring to passe such a designe. But when I considered how such marriages are directly repugnant to the law of ⁽ⁱ⁾ *Nature, to the law of God, to the Civill and Canon Lawes, and to the traditions of the Fathers of the primitive Church*, and how in the sight of God my offence would be so much the greater, than if I should depriue him to whose Custodie such an Orphane should be committed, of his personall possessions; for the acting whereof I should endanger my life, by how much his flesh and bloud is more neare and deare vnto him than his goods and Chattles, and how I should subject my selfe to be deprived of my libertie, and to be fined with a greater fine than her estate perhaps would well satisfie, by a publicke Censure. And how such marriages seldome prosper in the world, but as they are begun in treacherie and falsehood, so they are continued in strife & contention, and end for the most part in beggery and misery. I resolved rather to spend all my dayes in penury and povertie, than to raise my selfe by such vnlawfull treacherie and knavery. Then I bent my thoughts to follow some Doctor, Proctor, Attourney, or some Apprentise of the Law: whereby I might gaine so much knowledge, as to make my selfe able to execute the office of an Vnder-sheriffe, Feodary, Escheator, or some other office of note in the Cōmon-wealth; vnto which course of life I did much encline, especially, when I cast mine eyes about me, and beheld some in that way, *Qui culmen ascenderunt, priusquam gradus inferiores transiluerant*; and from *Dupondij*, to be exalted aboue the *Lyt.e* and *prolyt.e*. But when I considered how contemptible those kinde of people haue made themselves by abusing

(i) *Matrimonium factum sine Consensu parentis, pugnat cum lege naturæ, cum lege Moysi, cum doctrina Apostolorum, cum legibus Romanis, cū iure Canonico, et cum iudicijs patrum, vt eruditè Zanch. lib. 4. de conjugio Adam & Eua.*

Inter Decreta Eucharistie Papa inuenimus; conjugia facta sine Consensu, non esse conjugia, sed adulteria, concubernia, aut fornicationes: et in Concilio Lateranensi sub Innocentio 3°. talia conjugia pronuntiari illegitima.

busing their places, and how difficult a thing it is for a petifactor to rayse himselfe, without a great deale of jugling and false-dealing, I began to be discouraged from that course of life. Then I rayled my thoughts so high as to thinke vpon the (*) *Philosophers stone*, and so to aspire speedily vnto greatnesse, but after that I had consulted with some learned, aged Fathers, who told me that they had liued fortie yeares twice told, and that during all that time they never knew any to attaine vnto it, though many learned men had attempted it, I thought it would be deemed a vaine thing in me, being ignorant, after so many learned men to busie my selfe in so endlesse a worke; so that I quite and cleane banisht that conceit out of my minde. Then I fell vpon diuers projects, thinking thereby to raise my selfe, one while the Tipler and Ale-seller came into my thoughts, and how I might share with him in his winnings, was my first project; anone after the Vintner came into my thoughts, and how I might share with him was my second project. A while after the Coachmaker came into my thoughts, and how I might share with him, who had enhaunsed the prices of bootes and shooes in wasting of much Leather in superfluous moveables, was my third project. Then I fell vpon the Tobacco-seller, and how I might share with him in his gaines (who had oftentimes caused the staple Commodities of our Nation to be exported, and in stead of them Drugges and *Indian weedes* to be brought home againe) was my last project; with these and the like fond conceits and imaginations, did I flatter my selfe for a time, and made no doubt to effect what I went about, for that I conceived most of those courses of life to be *ex diametro*, repugnant to all honest trades and occupations. But when I called to minde what befell to diuers persons, whose memory sauiours strong as yet in our nostrilles; how some haue beene banisht, and remaine as a scandall vpon

(k) Hunc lapidem, quidam ob excellentiam, vocant *Pandorum*, seu vniuersale & magnum dei donum; quis non modò corpus humanum validum in suo vigore conseruat; sed etiam metallum imperfectum depurando, ad suum finem, quem natura ibi intendit, breui temporis spatio inducit.

Johannes Rhenanus, de lapide Philosoph.

(27) After publication of his offence, his gails/spurres were taken from his heels, his sword taken from him, and broken. & every piece of his Armour beaten, bruised, and cast aside.

In ancient time, the forme of degradation of a Knight was after this manner; The Knight was led up to a stage made in a Church, for that purpose; where 30. Priests sung such Psalmes as were used at funerallies, as though the Knight had beene dead; then was he despoiled of his Helmet, and Gannet, and by degrees of all his Armes both offensive & defensive; then was he proclaimed a Traytor, or otherwise, as the Case required; then was he tyed to a rope and throwne off the stage, with the greatest ignominie that might be; then was he dragd to the Altar, where groveling upon the ground, certaine Psalmes, full of curses were read vnto him. Innovatores, in reprob. sunt odiosi.

(1) Mos inter Locustas fuit; ut si quis novum quiddam inducere vellet, collo in laqueum inserto, id facere cogatur.

Lonicus.

Plutarchum Græcum quendam sacerdotem, qui deæ Bercynthiæ modo quàm Cōsuetudo terret alio sacrificasset, in Campo Martio lapidibus obruere quondam vidisse scribit; ferunt etiam, quod eo tempore, quo M. Porcius Cato latu fugebatur, excellens quidam Mœsicus, et omnibus instrumentis ludendi peritus, è Græciâ, Remā veniebat, qui, quod in cythara sua chordis pluribus, quam consuevit, incipere cepit, videretur; cytharâ totius populi consensu combustâ, proscriptus est. (28, Phil. Cōmines tasted of both fortunes in prosperitie, he gave this Motto; Qui fugit molam fugit farinam; in aduersitate ibi; In profundū navigavi, et mare me absorbit (m) Stet quicunq; videret potens, Anale culmine lubrico; Me dulcis saturaret quies.

Seneca in Thyeste.

on record vnto all posteritie; how others haue beene degraded from the order of (27) Chivalrie for attempting to doe the like; and how such kind of people are (1) odious in the sight of all good and well disposed persons. I thought the worfe of my selfe a whole yeare after for having once a thought in my minde to be a projector, and so quite and cleane did abandon all those foolish conceits and imaginations. Then it came into my thoughts to launch out into the depth to see what fish the Ocean would afford me, to apply my selfe vnto Cæsars Court, but when I consulted with (28) Philip Commynes who had beene beaten with stormes and tempests in the Seas, & learnt of him how difficult a thing it is to ballance a ship so equally, that the winds and waues might haue no power over it; I resolved to giue them leaue to try conclusions in the Seas that loved to fish in troubled waters, but as for my selfe to spend my few dayes on the Sea (m) shore in safetie and securitie. At last I tooke into my consideration the life of a Citizen, and resolved with a constant and setled resolution to performe all the duties of a true and faithfull apprentice for the space of seaven yeares, projecting to my selfe, during that time to attaine to so much knowledge in some laudable myserie, and gaine so much acquaintance, that when I grew into riper yeares I might gaine something, to keepe and maintaine me withall. Which resolution I constantly pursued, though I was often dissuaded by my friends from it; they putting me in minde, that the concourse of Company, which did abound in the Citie would overthrow me. But this moved me not. Societie I considered was the very marrow and comfort of life; and that it was not Company, but indiscretion that could not make choyce of Companie that overthrew them, and therefore I desired to know all, to eate and drinke with such

whom

whom I conceived to be honest, and for life and conversation without exception : but to make such my
(^a) *Companions onely whom I found to be honest, able, and discrete*, such as in cases of difficultie were able to direct and instruct me, and when any slips and errors were committed, were able and willing to rectifie and reforme me. And thus I haue shewed you the principall motiues that induced me to the Citie: other motiues there were, as when I called to minde the saying of *Nero*, when he forsooke his diademe and betooke himselfe to his Fidlers habit, (²⁹) *(in which had the Romane State first inuested him, it had bene happie)* which experience hath verified vnto me.

Τὸ τίμιον πῦμα γὰρ τριπλῶς.

An Artizan in any kinde,

In every Land will living finde.

Againe when I tooke into my consideration the inconveniences of the Country-life, which you so much magnifie: how many myles you travell to doe his Majestie service at the grand Assizes and Sessions, and vpon all other occasions, as often as his service shall require you, to your great charge and expence; whereas in the Citie, we goe no further than from our houses to our common Hall, confined within the precincts of our Cities. Againe, when I called to minde, what cares you vndergoe in plowing and sowing, in reaping and mowing, in breeding and rearing, in buying and selling, before you can reape the fruits of your labours. Whereas wee goe no further than the Markets within our walles, and in an instant reape the fruits of those labours, for which you haue taken so great care and paines: againe when I considered that the Citie is the place where all the Nobilitie and Gentry of the Land receiue their education, where the Vniuersities are seated, where the Lawes of the Kingdome are read and taught, and indeede the proper place in most parts of the Christian

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world,

(n) Cum quidam in foro sapientia venalem exposuerit, emptoribus solum perlogum dedit, iustiq; ne falsis et demeritis ejusce longitudinis spacio appropinquarent, sed cum viris bonis atq; cordatis potissimum agerent consuetudinem.

Vide Apologum de *Carbonario et fallone*; quo ostenditur; pares cum paribus facile congregari.

Noscitur ex socijs, qui non cognoscitur ex se.

Est amicitiarum, ac familiaritatum fere omnium causa, nexuq; similitudo quædam morum.

Diligens in amicitiarum inijs adhibenda est cautio; nam quisquis alterum amicorum cognoverit, alterum cõtinuõ ex eodem dijudicet; adeo vt qui cũ infijs et improbis vivit, eundẽ malum existimatus; contra, qui cum bonis et sapientibus versatur, talis et ipse quoq; habetur.

Cassil. lib. 2.

Circulus Cives suos à familiaritate et consuetudine perditorum lege prohibuit, actione; præx cõsuetudinis constituit; graviq; ejus delicti reis imposita multa licentiam coarctavit.

Diod. Sic.

(29) Si fidibus tantum audisset te Roma canentem, *Detestante Nero*; non tanta incendia tecis, Non cædes vidisset humo, nec funere narum Mater. 10 insignem.

world, where the Nobilitie and Gentrie make their residence & abode. For although in these our parts your Country is honoured with the personall residence of many of the Peeres and Nobilitie of the Kingdome; in other parts of the Christian world it is not so, they leaue that as a forlorne Wildernesse to Boores and Peasants, whilest they in the Cities care the fruits of their labours: it may be some few weekes they start out for their healths sake, or for pleasure, or in Vintage time to see their fruits seafonably gathered, & that being done, they seldome goe forth all the yeare after. Againe when I considered how in times of danger, we are more secure than you in the Country: if either a forraine enemy happen to invade vs, or any Civill discord arise betweene vs, having walles and bulwarkes to defend vs: whereas you lye exposed and open to danger. Againe when I considered how we out-strip you concerning the health of the best part of vs: whereas you are enforced vpon the Sabbath day to goe a myle or two to heare divine service, and two or three myles to heare a Lecture; wee haue divine service at our doores, and three or foure Lectures within a quarter of a myle. Againe when I considered how we haue diuers other Lectures, Anatomie, Astrónomy, Geometry, whereby we reape much good, which you haue not. Sometimes wee heare a learned Physitian reade vpon all the parts both Homogenean and Heterogenean of the dead Corps of a malefactor, one while of the head, shewing how from the ⁽³⁰⁾braine the nerves haue their essence and being, and that from thence a power to the eye is given to see; a power to tast to the tongue; to heare to the eare; to smell to the nostrill; and see him single out with his silver instrument the organes themselves, by which this power is so conveyed, and relating that when these organes are stopt or any way distempered, that the sence vnto which they haue relation is out of order. Anone shewing how admirably

(30) *Cerebrum non solum
nervorum sedes, et motuum ar-
tifer; sed et sapientiae, me-
moriz, et cogitationum est
domicilium.*

mirably this speciall peece of the bodie of man is hedged in and environed: how next vnto it there is (31) the *Pia mater*, a little thinne skinne which compasseth it about, how further off there is the *Dura mater*, a covering more firme and fleshie, how yet more remote, there is the *Cranium*, the scull it selfe. Another while we heare him discourse of the (32) *Liver*, poynting out in what part of the bodie it is seated, of what materialls it is composed, what office it beares in the *Misrocosme*, and from whence the veynes haue their essence & being, how it is seated in the lower part of the stomacke, vnder the *Hypochondria*, on the right side of the bodie, that it is nothing els but bloud coagulated, of the forme and figure of a semicircle, the one side standing out like a bunch, the other side hollow: that the proper office of it is to assimilate the Chyle, & waterish matter wrought by the first Concoction into his owne nature, and similitude; and what part thereof is nutritiue, to send it away by her secret conveyances to all the rest of the vitall parts, but what is excrementitious and hurtfull, to send it another way to be cast out at the Common-sinke; another while we heare him relate where the heart is seated, of what forme it is, how it is severed from the naturall parts of the body, and from whence the arteries haue their originall & being; that the proper place of the heart is neare vnto the middle part of the brest-plate, enclining to the left side; that it is in forme like vnto a (33) *Nut-kernell*, that it is severed from the naturall parts by the *Diaphragma*, which crosseth the breast, and that from the lower part thereof of the great arterie, by which the vitall spirits are transferred to all the parts of the body, hath its originall and being; at other times we heare him discourse of the stomacke, of the spleene, of the longs, of the reynes and kidneyes, of the guts, and of all the rest of the parts of the bodie from the head to the foote. These things and many more are we taught out of these Lectures. Some-

(31) *Pia mater* est membrana tenuissima, proximum & immediatū cerebri velamen; *dura mater* est membrana exterior, super *piam* cranio alligatam, cerebrum cingens, & vndiq; muniens.

(32) *Epar* est pars organica infimi ventris, constans carne rubra, sanguini nuper coagulato similima, in dextro hypochondrio sita, et sanguinis officina.

(33) *Cor* est pars principalis ventris mediij, dura, densa, et solida carne constans; figura Pyramidali, et vni pice non dissimili: facultatis vitalis domicilium: quo vigent, viget omnia, quo languent, languescunt, intereunte, intereunt.

times againe, we betake our selues to the Astronomic Lecture, where we learne how the Spheres are placed in degree one aboue another, and how one starre differs from another in greatnesse and glory. Sometimes againe to the Geometry Lecture, where we are taught the vsefull art of Surveying; how to measure out the circle of the Earth, to know what Compasse it beareth about, and what distance is betweene the Center and the Circumference. Sometimes to the Arithmetick-Lecture, where we learne to better our knowledge in the casting vp of our reckonings and accounts, by being taught the rules of Addition, of Substraction, of Multiplication, Division, Reduction, and the golden-Rule. Sometimes to the Physicke & naturall Philosophy-Lecture, where we learne the naturall causes of the foure seasons of the yeare, of Summer and Winter, Spring and Autumne, of the winds and earth-quakes, of the Comets and Meteors, of thunder and lightning, hayle and snow, & how it commerth to passe that the ^(o) *Lightning should kill the childe in the wombe, yet neuer hurt the mother* : how the Springs do mount to the tops of hills, and are more cold in Summer than Winter : how the ⁽³⁴⁾ *Seas never exceede their bounds, though all the Chamels of the earth doe emptie themselves into them* : how the Clouds composed of heaue materials, doe hang in the middle Region of the ayre; and why the earth is by many degrees more cold than the water. The naturall causes of these effects there we learne. Sometimes to the Musicke Lecture, where I never come but admire, that out of the greatest discords, should arise the sweetest harmony & concord, that a Base and Treble, Tenor and Counter-tenor, high and low, should cause a *Diapason*. In these, I say, which doe better our best part, our knowledge and vnderstanding, doe wee out-strip and goe beyond you likewise; neither doe wee come short of you in the exercises in which you glory so much, the exercises of the bodie, in which

(o) Inclusum loculis intae-
ctis ebibit aurum,
Aurum abit, at plagæ vesti-
gia nulla supersunt.
Quin nitidum fugiens affla-
tu dissipat enseni
Vagina incolumi, vinūmq; e
vasibus haurit

Integris.
Quin tenerum fatum matris
prægnans in alvo
Strangulat.

Dura resiliunt, porosa fulmini
transitum præbent.

Of the admirable effects of
lightning, see *Bart.* in his
second dayes worke.

(34) The reason thereof is well
set forth by *Bartas* thus:

—The Sunne and windes
withall,
Sweeping the surface of the
brinie ball,
Extract as much still of her
humors thin,
Asweeping ayre, and waterish
earth power in.

which we take much delight, and at vacant times recre-
are our selues. Sometimes ringing is our sport and pa-
sttime, to run diuision vpon the bells, and to make them
eccho out as many severall Changes as the prettie
(P) *Nightingale doth when she is disposed to warble forth
her severall notes and tunes*, we take delight. Sometimes
dauncing is our exercise, which in my youthfull dayes,
after I had past my servile yeares, and came to be mine
owne man, I did much affect, and in dauncing of the
French galliard, the *Spanish paven*, or *Scottish lidge*, I did
often recreate my selfe. But when I grew into riper
yeares I began to consider, that as to youth it was an
ornament, so to (Q) *age it was a blemish and a badge of
lightnes*, and so did abandon that kinde of recreation.
In vaulting likewise on the horse, being a recreation v-
fed in the Schooles, I tooke much delight, and haue of-
ten repented my selfe that I did not vse it more, for that
I found it alwayes vsfull vnto me as often as I had oc-
casion to take any long progresse into the Country; for
when others haue stucke in their stirrops and could not
get into their saddles without heaving on the one side,
and holding on the other; I haue on a sudden mounted
into it without the assistance or advatage of the ground
or stirrop, and though crooked age, which tops the tal-
lest Cedars, haue bereaved me of that strength and abi-
litie of bodie, which lustie youth did affoord vnto me;
so that I cannot doe the *Pomadoes* with that agilitie as
formerly I could, yet still I finde a difference betweene
my selfe & others that never vsed that delight. *A Cam-*
pus Martius, Artillerie, and military yards likewise wee
haue, whither sometimes I doe resort, and one while
behold the *Pikemen* trayling and shouldering of their
Pikes; another while the *Muskettiers* sloping of their
Muskets, and by often observing of them, haue bor-
rowed so much of their skill and cunning, that with a
very little practise, I dare vndertake to lead on an Army

(P) — Nunc illa gravem;
nunc crispatae cunum;
Nunc summos medijs, medios
nunc temperat imas
Ipsa sonus, variatq; vices, ne-
moriq; per alios
Secellus, arguta modos cie-
ore canoro.

As break of day in a delicious
song,

She sees the Gamut to an hun-
dred young;

And when as fits for higher
notes she sees them,

Then learnedly, she harder les-
sons gives them.

One while shee beares the base;
another the tenor;

Among the treble, then the
Counter-tenor.

BARTON.

(Q) Indecorum quidem et
ridiculosum est, hominem
videre ætate confectum, can-
pillis nigris, dentibus putridis,
aut omnino nullis, pectus rugin-
is, et sulcis, crispudinis & sal-
tibus.

Cassil, lib. 2.

(35) *The Cooke by some Armourists, is called the Knight of the birds, because he will rather repell danger by fight than by flight, being alwayes prepared for battailes having his combe for an helme, his bill for a faucon, and as a compleat souldier, armed from head to foote, he hath his legges armed with spurs.*

(r) *Cæsar received twentie-three wounds; and in the receiving of all these never yeld more words than these; Et tu fili; seeing Brutus to be one whoe selfe he had saved at the battaile of Pharsalia.*

Sueton: in Cæsare.

(t) *De Bucephalo dicitur, quod nemiñe vñquam præter dominum vehere dignatus est: & quod è durissimis certaminibus Alexandrum sospitè extulit: quo mortuo, Alexander urbem condidit, et in nominis ejus memoriam, Bucephalon nominavit.*

Solinus in collectionis rerum memorab.

(t) *Equus Cæsaris nullum præter dominum corso vñquam recepit. ibid.*

(u) *Interfecto Nicomede regi; equus ejus vitam inediã expulit.*

Solinus.

(x) *Cum regem Scytharum in singulari certamine interemptum adversarius ejus vicior spoliare veller, ab equo ejus calcibus mortuq; lanatus est. ibid.*

as well as he that had beene trained from his childhood vnder Mars in the field. Cockpits, Bearegardens, Tiltyards, and Theaters likewise we haue neare vnto vs: and one while we goe vnto the Cockpit, where we behold two (35) little Creatures so stoutly behaue themselves in a single Combate, as never did *Æneas* and *Diomedes*, nor *Hector* and *Ajax* (whom *Homer* so highly commends for noble Duellists) play their parts, nor performe the same with greater naturall vigor and strength: another while to the Beare-garden to see a *Molossus* one while to adventure vpon a Lyon of *Nemea*, another while vpon a Bore of *Arcadia*, another while vpon a *Hydra* of *Lerna*, yea sometimes vpon death it selfe, as courageously as vpon safetie and securitie: the which as often as I behold especially the skirmishes of the watchfull creatures, I cannot but admire the innated strength which is in them, to see them when they haue received as many (r) wounds as *Cæsar* did in the Senate-house, then even then, when they lye gasping for breath, by signes and tokens, by pecking and nodding, to shew signes of vñvanquished spirits, and will rather dye than cry, or yeeld to a crowing and insulting enemy. Sometimes wee betake our selues vnto *Cæsars* Court, where we beholde the lustie lads of the *Olympicke* games, stickling for the palme, at Tilt, Tourney, and *Toco di Canui*, and practising to hit an enemy in the eye by running at the Ring vpon steeds richly Cooparised, & as serviceable as were the proud warlike steeds of (t) *Alexander*, (t) *Cæsar*, (u) *Nicomedes*, and the King of (x) *Scythia*, the which likewise as often as I beholde, especially the warlike Tilting exercise, I cannot but thinke of the deplorable death of the French King, King *Henry* the second, who at that time when he thought himselfe most happie, and gaue himselfe a new title which he never had before, *Le tresheureux roy*, by realso of the marriage of the Lady *Elizabeth* his daughter to *Philip* King of *spaine*, in honour whereof those solemnities

lemnities were vsed, after all sports and delights were in a sort ended, the Tilters dismounted, and the spectators-departed, was by the splinter of a Launce which *Montgomery* broke vpon his Cuirasse, being then the Captaine of the Guard, and who runne against him by his owne Commaund, brought vnto his death. As for the Theaters, I seldome come there, vnlesse I heare well of the Plot and Poet, that he hath lived at (*) *Pernassus*, conuersed with the *Muses* at (**) *Helicon*, and is able in a smooth, cleare, and well composed style to magnifie vertue, and in as harsh and rigide a style to suppress her enemies, that can extract teares out of the Adamant, in presenting *Iocasta* y poore distressed mother to the view of the beholder, (*) *distracted to see the vnnaturall Contention betweene her two Twinnes Eteocles and Polynices*: of such passages when I vnderstand, they haue my company; but when I heare them in stead thereof to send forth nothing els but idle, irreligious execrations, scurrilities, and obscenities, such as were not heard of in the times of *Seneca*, *Plautus*, and those Socraticall Philosophers, who for their witty Apophthegmes & inventions, haue deserved the (36) *Lawrell*, then I am gone and come no more at them. Thus briefly haue I shewed you both the profits and the pleasures of the Cities: and whereas you attribute much vnto the Country, as being the place where many Princes, Patriarkes, Prelates and Poets haue desired to spend their dayes in: beleeue me Sir, I thinke there was more goodnesse and integritie to be found there in the dayes of our fore-fathers, than there is in our dayes. For as for mine owne part, I could never finde any such pleasure there. Shadie groves, greene pastures, and pleasant streames you haue in abundance, things that affoord content and delight to the eye and smelling, but what advantage they the vnderstanding, the best part of man, that which enricheth and enobleth, that part must proceede from hea-

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ring,

(y) *Pernassus is a hill in Greece, where the nine Muses did dwell.*

(*) *Helicon is a hill of Boeotia, by Thebes, dedicated to Apollo and the Muses.*

(z) *Tu times illum, & ille te. Ego vtrumq; sed pro vtroq; Iocasta de Eteocle et Polynice in tragedia.*

Seneca in Thebaid.

In me arma igneſq; vertite: in me omnis ruat vnũ iuuentus, civis, et hostis simul; hunc petite ventrem, qui dedit fratres viro; mea membra sparsim spargite, ac diuellite, ego vtrumq; peperì.

— Let neither friend nor foe, Refraine a whit his bloudie blade at this my wounde so throw.

This wounde, this wounde, wherein I haue these wilfull brethren here;

Begot by him that was my son and eke my wedded peere.

Seneca in Thebaid.

(36) *Olim Poetæ post editum opus, sicut Imperatores post victoriam triumphare, curru magnifico per urbem duci, et laurea, vt communis dignitatis insigni, coronari solebant.*

ÆNEAS Sylvius.

(a) *Bestiore perficitur animus: Alexander ex Homero vultu-rem multam cepit: Scipio ex Cyropaia Xanthontis; et Solinus Imperator Turcarum ex Caesaris Commentariis; conspiciendū est igitur ut ne simus similes militibus illis, qui expugnatæ vobis inter alia etiam pharmacopolum diripientes, pretiosa et delicata multa, quæ diversis praxidibus repeterant, ingurgitabant: quibus illecebris, venenatandē pro dulcarijs incautē devorantes, perierunt. Nam boni libri lectores suos meliores dimittunt, mali verò pejores.*

Bell. lib. 2.

(b) *Urbem quam dicunt Romanam (Melibee) putavi Stultus ego huic nostræ similem, quod sæpe solemus Pastora ovium teneros depellere factus.*

(c) *See ibi rude discourse of Dametas in the Arcadia.*

(d) *See in lib. 2. Book of the Arcad: the song of Basilus in praise of old age.*

(e) *Accipiter gemit non canit.*

(f) *Hic ubi se recreat Romana inventa, nec vrbes, Nec Circi nec sunt Amphibithonæ a fori.*

(g) *Exiguum leporem vidi jugulasse leonem;*

Vidi b. rbigeras volitare per æra Caprei

In media vidi nube volare Boves.

Vidi Balenam, cujus crescebat in alvo

Sylva ingens.

Vidi qui traheret turres & mœnia verrem; Occurrit testudo mihi velocior Euri; Pervertens vltimos cornibus æræ.

(37) *V. di apud Ethiopes hominem qui gutture largus, Quingenas vno dente voravit ovæ.*

(h) *Vidi compatiis mania caecolii. (h) Mentuntur (inquit Seneca) qui sibi obflare ad studia liberalia urbem negotiorum videt volunt; vaco (mi Lucili) vaco, & vbi cūq; sum, meus sum.*

Seneca ad Lucili Epist. 62.

ring, (a) *reading*, and conferring: and what can you heare there, but the vncertaine sound of the chirping of birds, the bleating of sheepe, or the dolefull tunes of Crows, or Kites, or an (b) *ignorant Corydon that never out-went the bounds of his Ship-walkes, in his Canting language talking of Rome, as of some forlorne, depopulated, pastorall Arcadia*, or (c) *Dametas Courting of Zelwame in so homely a straine, that it would make a man sicke to heare him*, or (d) *Basilus singing like a (*) Hawke, or Night-bird in prayse of old age.* With these things you may solace your selues, if you take pleasure in them, or what can you reade there? publicke Libraries you have none, nor bookes or other (*) *delights, than what you finde in the woods, high wayes, and hedge-rows*, vnlesse you are beholding to vs for them, or with whom can you confere certainly with few or none that can delight you, vnlesse you be well versed in the Art of Hawking and Hunting, & can endure to heare a huntsman discourse of (e) *Hares killing of Lyons*, of (f) *Goates flying in the ayre*, of *Fishes* having great woods in their bellies, of *Wormes* drawing Castles after them, of *Snailes* that went more swift than the winde, and threw downe trees with their hornes as they past, of (37) *a man that deuoured five hundred sheepe at a bit*, of walls in (g) *Wales made up of Kana-bobbie Cannon-prooffe*, and of the like incredible occurrences, common in the discourses of Huntsmen; with these things perhaps you may solace your selfe, if you take pleasure in them: but if you desire to converse with the *Muses*, you must repaire to the Citie; for that is the place certainly where they doe inhabite. Wherefore, *Seneca* in plaine termes tels them, they (h) *lye that say the busineses of the Cities are hinderances and impediments to*

or a foure-fold way to liue well.

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the studies and meditations of the Muses; for that a (^k) studious and working mind will draw Conclusions out of every thing in every place: wherefoever I am (saith he) I am alwayes at leasure, whether in the Countrey or in the Citie, it is all one to me, I am the same man wherefoever I am. (^k) *Ex eadem rosa apes sumunt mel, aranea sumunt fel fugit atq; venenum*, out of the same place that the spider sucks poyson, the Bee sucks honey; in the same place where the drone and sluggard perisheth, the industrious and laborious man thriveth and prospereth. *Socrates* concurs with *Seneca* in opinion: the Countrey, sayth he, for woods and groves, meadows and pastures, fountaines and rivers, fowles & fishes, Corne and fruit, oxen and sheepe, and generally for all sensitiue & vegetatiue Creatures, but the City for reasonable Creatures, for old men and matrons, young men and maidens is to be preferred. And *Aristotle* in his first booke of liuing Creatures implicitly agrees with them, where he darkely, but sharply condemneth the solitarie Country life; the (^l) birds (saith he) *that flie alone, and the beasts that walke alone, are of all others most deuouring*: the man that liues alone, he compareth to these birds and beasts: wherefore then you should preferre the solitary Countrey, I know not, vnlesse it be in this respect, that it vndoes what the Citie hath done; it makes him to be a rude and miserable Creature, whom the Citie had before made to be *ζῷον πολιτικόν*, a (^m) *milde and sociable Creature*.

Rustic. Sir, you haue with Eagles eyes pryed into our Country, and searcht out the discommodities of it. I pray you now giue me leaue to expostulate a little with you, and to crave an answer to two or three questions, which I shall moue vnto you. First, whether the Commodities of your Cities are not equally ballanced with discommodities? Whether flatterers, whisperers, vndermining-pioners, and fraudulent ministers, doe not

H 2

flourish,

(i) *Sapientia et ludendo, et feraciter discit; Socrates iocans, militum, obambulant, conuivant, philosophantur et quidem nihil felicitatis discitur, quam quod inter studiosos ludendo, et aliud quasi agendo discitur.*

(k) In statu regio, *Davidus* bonus erat; *Saul* malus; in statu prophetico, *Daniel* bonus, *Balaam* malus; inter pastores, *Abel* bonus, *Abimelech* malus; inter viduas, *Inditha* bona, *Isabell* mala; inter opulentos, *Israhel* bonus, *Nabal* malus; inter Apostolos, *Petrus* bonus, *Iudas* malus.

(l) *Aves solitariae sunt avium rapacissimae; bestiae solivagae sunt bestiarum ferocissimae; quibus omnibus natura latibula, tristesque atque horrida vitam dedit.*

Arist. lib. 1. de hist. animal.

(m) *Quid magis sociale quam homo? profecto neque apes, neque formicae, neque grues, neque gregarii aliud animal.*

Arist. lib. 1. polit. cap. 2.

(38) Rogatus Diogenes quæ
perniciossimè morderet
bellua; ex feris inquit, ob-
treffator, ex cicuribus adu-
lator.

Diogenes Laertius in Diogenes:
(n) Verbes humanarum cla-
dium, et queritantium homi-
num conspecta miseranda,
dixit Solon.

(*) Il n' a chose si belle quel,
N' ait aucun vic' en el.

(*) Felix illa dies, torumq;
canenda per orbem,
Quæ tibi vitales cum primū
truderit horas.

(o) Fortunata puto fecunda
viscera matris,
Cui tam diu no licuit sobo-
lescere parui.

(10) Affratores ab affertien-
do distis, quod eorum consilia
in id solum intendunt, se-
cundum Terentium. non illud
Ais, aio, negas, nego; Ad-
versum quos mentis &
dentes acunt, et gladios
stringit Satyrus scrip-
tores.

flourish, and prosper there: or whether there is any ill
properie in any of the wilde beasts of the Countrey,
that is not to be found in the (38) tame beasts, such as
beare the shape of reasonable men in the (n) Citie? whe-
ther there be not some as cruell as the Tyger; others as
proud as the Horse; some as greedie as the Wolfe; o-
thers as deceitfull as the Fox; some as biting as the Dog;
others as scurrilous as the Ape; some as wanton as the
Goat; others as vncléane as the Sow? Whether there
are not furious Centaures, pernicious Chimæraes, raging
Satyres, filthy Harpies, wicked Syrens, detestable Ostri-
ches, devouring Gryphins, and greedie Dragons? In more
plaine termes, whether Sycophants, Cheaters, rogues,
vagabonds, and the worst of men, doe not inhabite and
dwell amongst you?

Urban: Sir, I must acknowledge it is with vs, as with
the purest mettall, the choycest garden, the fayrest field,
and the soundest bodie; as the purest (*) gold is not
without some drosse, the choycest garden not without
some weeds, the fayrest field not without some thornes,
and the soundest body not without some ill humors:
So it is with vs, our Cities are not without some ill
members; Sycophants wee haue in them as well as in
the Courts and in your Country, but every childe can
discover them by their base insinuation; for there can-
not a young Gentleman haue a patrimony befall him,
but they fawne vpon him, and adore no other god for
the present; whatsoeuer he saith, they admire, and with
elevation of eyes and hands cry, (*) Vox dei non hominis;
whatsoeuer he doth they applaud with an opus plus quā
hominum, they deifie the (*) wombe that bare him, and the
paps that gaue him sucke; and protest that never woman
bare so perfect a Creature; all their studie is to (39) winde
herselues into his bosome, to finde out his disposition,
and to sympathise with his affections; if he be given to
women, they will maintaine it is an Epidemicall disease,
the

the Common-roads, the generall case of all the world, a trick of youth, a naturall infirmities; vnto which the most (P) noble spirits haue beene subject; if he be given to (Q) Wine, they magnifie the grape above all the fruits which grow vpon the ground, commend him for a Ioviall boy, a merry grig, a Companion for a Prince; and one who is never angry but when any one drawes his purse in his Company: if he be given to brawling and quarrelling, they will commend him for a man of spirit, a tryd man, one who hath often Encountred his enemy in the field, and hath put him to the worke: whereas in truth he never drew his sword in anger but once, and that was at a dog, when as the owner came forth with a Cudgell, and beare him handsomely, and made him put it vp againe: if he be Muscicall, and can beare a part in a Confort, though never so meanelly, they will preferre him before Tomkins the Organist, and Dowland the Lutenist, and will not sticke to say, that (R) Pan and Arion will not touch their tooles in his presence: if he haue but the least skill in limming & paynting, yet they will preferre him before Apelles, and will maintaine, that had he lived at that time when Apelles paynted out one part of Venus so to the life, that no man after him durst adventure to perfit his worke, that he would haue gone as farre beyond Apelles in paynting of what he left vnperfitted, as Apelles did beyond all the paynters of his time. So doe these men (* of whom I wish all men to beware) lull these young novices asleepe, and lead them hnd-winkt to destruction, who never know where they are vntill aduersitie hath opened their eyes. Guzmans and Picaroes likewise we haue many, or in our English phrase Cheaters, whose study is to beguile young & raw novices at their first arrivall in our Cities; a fraternitie that complaine of nothing more than nature, that she hath denied them those gifts which she hath given to many others, to finde out the many sleights and tricks which are vsed at play

(P) An scelus esse putas? crede, est opus Hercule dignum.

(Q) Comperio vinum succo jucundius omni.

(R) Pan flet, ex cythararum refugit Lesbos Arion.

(*) Omnes Gnatibones, scissatores, palpasores, aleatores, Theristae, Philoxeni, et ejusmodi nugandi aruifices, hominuculorumq; portenta, qui gregatim solent in bene numeratos irruere; quos recte fures temporis dixerimus, procul, o procul fugiant adolescentes!

(40) *The game at Chefts is held a Princely game, because therein are contained all the stratagems of warre, or plots of civil state. A game wherein William the Conqueror tooke much delight, and left whole Lordships in Lincolnshire as je. Leighe.*

See in Chaucers dream, who was the first inventor of Chefts.

(*) *To play at Irish doth not bese the female sex, lest thereby they learne to beate a man more than they should.*

Gwillam.

Actalus Asacum, si gentium historijs creditur, hanc ludendi lasciviam, scilicet, vsum aleatorum dicitur invenisse: cui meritis ab antiquis hoc Encomium tribuitur, ut quoniam quisq; in eo sit doctior, paucior nequior, nam mendaciorum, et perjuriorum mater est alea.

Iohannes Salus. lib. 1. de nugis Curialis

Ars aleatoria tota infamis, et omnium gentium legibus interdicta; Cobilon Lacedæmonius societatis causa Corinthum legatus missus, cum duces et seniores Corinthiorum invenisset in alea ludentes, infecto negotio redijt, dicens nolle se Spartanorum gloriam hac infamia maculare, ut dicerentur cum aleatoribus societatem contraxisse.

Corn: Agripp:

and gaming; that admire ⁽⁴⁰⁾ *Chefts* and ^(*) *Irish*, as deepe mysteries, into which their shallow wits cannot dive: Games they say, invented at first for great personages, whose thoughts are aspiring; as for themselves they looke not after the surprisall of Kings and Queenes, little Pawnes are their play-fellowes; their thoughts are bent onely vpon plaine Country recreations, *Novum*, *Passage*, or the like, and they trade in no other merchandise, than in plaine bare *quater-troys*, cuts and fullomes. In these little bones doe they finde the sweetest marrow, and in these harmeles sports doe they most delight. Others there are of the same kinde, who run a greater adventure than the former, who like their great Lord & Maister, can transforme themselves into any shape, to bring to passe their mischivous designs and purposes. Sometimes in the similitude of innocencie, being clad all in white, in the habit of a Porter, will adventure vpon any Fortresse, play fast and loose vpon any Locke, breake open any dore with as much boldnesse as the lawfull owner & possessor can doe, take what serves their turne, make all fast againe, and at noone day when the Sunne is at the highest, out-brave the multitude with their adventures vpon their backs. Others in the similitude of a furie, all blacke, being clad in the habit of *Vulcan*, will performe the like feats of activitie with such dexteritie, that had they lived in the dayes of the *Spanish Picaroe*, he would haue beene a meere novice vnto them: many of these tame beasts, which beare the shape of reasonable men, we haue amongst vs. And women we haue of all sorts both good and bad, whom we doe value according to their worth and merit; those which are good we doe in a sort adore, for their puritie, and chastitie; and study how to doe them service; those which are not, we spurne, and spit, and hisse at as they passe, and sometimes crowne them with vrine; sometimes with a more base excrement, and studie how to ease our selues of them,

them, every childe can distinguish them by their ^(f)companions, habit, and attire, for if they be honest, they are clad in the habit of modestie and civilitie, and weare their Cloths to cover their nakednesse; if they be otherwise, they are clad in a strange, disguised, anticke habit, and weare their Cloths doe discover it, being as those within as without, to whom our common sort of people will allow no other father than *Proteus*, no other mother than the ^(v)*Moone*, no other name than *Changeling*; vnto whom our wiser sort doe ascribe the invention of all new-fangled ^(*)*fashions which are used in our Cities*, and say it is hæreditary, and entayled vpon them from the *Stewes*, who were vsed to change their fashions as often as *Proteus* did his shape, and to no other end & purpose, than malefactors do their names, because they would not be discovered to be what in truth they are, Mountebanks, Hermaphrodites, anticks, bawds, strumpets, or any thing that is repugnant to modestie and civilitie. Ordinaries likewise we haue, but wee seldome come there; for we account it a disparagement for any man that hath an habitation to be scene in them, when I was young I lookt into them, and if I liked the Company, I adventured some small summe of money with them, but never at any time could gaine any thing there, yet never could know who gained by me, for every man complained of losse; at length vpon diligent search, we found out the theefe, there was a *Helio* stood by vs, that said nothing, yet by little and little robd vs all: which when I found, I resolved never to come there againe; and so since I haue beene as good as my word. These things haue I shewed you in answer to your question, that you may be assured that there is no perfect bodie, but hath some ill humors in it.

Russic. Sir, you haue given me good satisfaction to my first question; I pray let me aske you a question or two more, and so I will take my leaue for this time.

How

(f) Meretrices, *conuenerunt*, et gigantes in sacellum libenter assumunt, et tales sibi gaudet esse amebulones, et spectatores, quoru virtus est in humeris, in lacertis, in tergo, et in cauda. Theologos, Medicos, Philosophos, et generaliter omnes cuiuscunq generis quorum vigor est in capite, odio habent & contemnunt.

Petrarcha

(t) Vide *Luna* preces in *Apolo*.

Lunam matrem orasse fertur, vt convenientem sibi vestem faceret: cui illa respondit, quod prastare nequeat, quia modò globosa, modò in orbem dimidiari, modò in circuitu extenuari, modò crassescere solet.

(u) Vnde hæc habituum indies mira simul ac ridenda varietas, nunc pedes contogens, nunc pudenda nudans vestis, nunc terram tergentes, nunc cubitum arcantes manicæ, nunc mammillas conterens, nunc sub Inguine fluens Zona? nisi ab impudicis quomodò enim fieri potest vt vivendi tenor idem maneat his, quæ non se virtuti, aut suo iudicio, sed alienæ demeritæ sese tradunt? Deniq; quæ patrios mores sic abiiciunt, vt nil nisi peregrinum venerantur, et torques mutant, quoties aliquid occurrerit quod mirentur.

Petrarcha

How commeth it to passe, that the course of life you leade, being attended with so many Commodities, is had in such contempt by the *Neapolitan-Gentry*, & was so much neglected by the old *Romanes*.

Urban: I cannot giue you a more satisfactory answer than by asking you the like question; How commeth it to passe, that the *Neapolitan-Gentry* are so poore and needie, and the *Venetian-Gentry* are so rich & wealthy? The reason is easily given; the *Venetians* follow and affect our course of life, and are industrious and painfull, and the *Neapolitans* contemne it, and are haucie and idle. I must confesse, it hath beene a continued custome amongst the *Neapolitans*, that they will rather marry their daughters to the sonnes of Gentlemen, be they never so poore and needy, than to the sole heires of Marchants, be they never so rich and wealthy; for they haue a foolish conceit, and an opinion amongst them, contrary to the opinion of all (*) *wise-men*, that if a Gentleman of their Country doe marry with the daughter of a Marchant, or a Plebeian, the issue begotten betweene them, are but Gentlemen of the halfe blood; but the *Venetians* are of a cleane contrary opinion, & so are the *Genowayes*, who hold it an additament and encrease of honour, to deale in the way of Marchandise; to liue in *Venice*, and not to doe as the *Venetians* doe, they hold it as dishonourable, as it was for the *Lacedemonians* to deriue themselues from the loynes of *Hercules*, and not endeavour to be like vnto *Hercules*: *Valentinian*, *Agathocles*, *Telephantes*, and *Hyperbolus*, they haue in perpetuall remembrance: who being Petifactors themselues, or the sonnes of them, became to be Emperours and Kings, and to governe the people. (*) Vertue they account the chiefest Nobilitie; and suppose it never casts a better lustre, than when it shewes it selfe in men professing the trade of Marchandizing: to descend from the loynes of noble progenitors with *Catiline*, and to be a villaine;

(41) *Learned Armorists make no doubt, if a Gentleman of a coate-armour, marry with a woman that hath none, and hath issue by her, that the issue is an absolute Gentleman, and may giue his Fathers coate: yea they hold, if a Gentleman by birth marry with a man that hath no coate-armour, & hath issue a sonne, by the carriage of armes the sonne may beare her coate-armour during his life with a difference Cinque-foyle.*

villaine; or with *Hermodius* to pull an ancient house vpon his head, and to be the last of it; or with *Salust* to relye wholly vpon dead mens bones, they accounted the greatest (*) *dishonour*: but by good husbandry, and thrifitie courle of (**) *Trading to raise themselves from meane estates*, and from Gentlemen of low degree, to be potent and mightie, (as *Cato* did in another course of life from a poore Cottage in *Tuscanie*;) that they held the chiefeft glory. So that in the flourishing state of *Venice*, there is not a Gentleman of note or qualitie, but hath a stocke going in the trade of Marchandizing. It is true, I must confesse, there was a Law amongst the old *Romanes*, which did prohibit Senators and men in authoritie, to deale by way of Trade; but the reason of that was not because it was a disparagement for a great man to Trade, but because Senators were set apart for another end and purpose; that is, to looke to the affaires of the Common-wealth; and therefore they were not to busie themselves about private matters. It is true likewise, it is a received opinion amongst the learned *Armorists* and *Heralds*, *Mercatura non competit viro generoso*, that it is a base & dishonorable part for any man of qualitie to deale by way of Marchandizing, but you must vnderstand it to be meane of Merchandizing in poore and meane Commodities, as in monopolizing of (*) *Pinnes, Cards, and Glasse, or such poore Commodities*, not becomming a Gentleman, or in exporting the bullion of the Kingdome, the iron and lead, the hydes and skins, the Corne and graine, and in stead of them to bring home leaues, Indian-weeds, feathers, drugs, and spices, Oranges and Lemmons, and the juice of grapes, and things of the like nature, rather hurtfull than profitable to the Common-wealth: but to adventure for the gold of *Ophyr*, and the vsfull and necessary Commodities of (v) *Cyprus*, and (x) *Persia* hath beene an imployment not vnworthy the adventure of (13) *Drake, of Fro-*

(w) Non tam infamis esset Catilina, nisi tam famosa familia prognatus esset.

Petrarch.

(42) Apud veteres tantæ estimationis fuit olim mercatura, vt ad hanc exercendam contulerût se philosophi, nec infimæ tantum classis, sed primæ, et qui inter eos fuerunt celeberrimi: certissimū enim est, *Solonem* illum, qui ob singularem prudentiam inter 7. sapientes numerabatur, hanc exercuisse.

Leand.

(x) Mercatura si tenuis, sordida putanda est, si magna, & copiosa, multa vndiq; necessaria reipub: apponans, non est vituperanda.

Cetero lib. 1. officio titulo:

qua artes & quæ quæstus

sordidi, qui sunt liberos.

(y) Cyprus abounds with wood to make Masts, and with Flax and Pitch to make sailes.

Orellius.

(z) Persia abounds with iron and Steele to make Armour.

(43) Sir Francis Drake in the yeare 1572. surprised Nombre de Dios, and betwixt Panama and it, took two Companies of Mules laden with gold and silver: in the yeare 1578. He took the Cagafuco, furnished with rich treasure.

Candish in the yeare 1587. took the great ship called Saint Anna, of the burthen of 700. tonnes, fraught with exceeding rich Marchandise.

Busber, of *Candish*, and the noble spirits of former times, So that without doubt *Pegins* was in the right, when he affirmed, that it may well stand with the degree of Knighthood, to deale in the way of trade and Marchandizing.

Rustie. Sir, let me craue your answer to one question more, and so I will take my leave of you. I haue often heard, that if a Gentleman by discent take vpon him the profession of a Mechanicke, his Gentilitie is quite and cleane exinguished.

Urban: You haue heard in your time likewise of Goates flying in the ayre, of snailles going faster than the winde, and throwing downe Steeples with their hornes as they past; but did you ever heare any, that were versed in the Law of Armes, seriously affirme it. The best Gentlemen in *Venice*, I am sure, and amongst the *Genowayes*, are the best Marchants, and in most of the flourishing Kingdomes where I haue had to doe.

The (44) *Nobilitie haue thought it no disparagement to use the Trade of Marchandizing*. Gentry is not easily lost, it is a Character which nothing can deface, but misdeemeanors and abuses; indeede it is true, if during the time of our servile yeares, we wastfully and riotously consume the goods of our Maisters, or when wee come to be Agents for our selues, we carelessly neglect to pay our bills of Exchange, we loose our credit and reputation, which we account our best Gentry: the Acts and (45) Armes of our Auncestors we extoll and magnifie, but relie vpon our owne endeavours, as vpon the pillars vpon which our thoughts are fixed, to raise some trophies for the benefit of posteritie.

Rustie. Alas; What Trophies can you raise for the benefit of posteritie out of mechanicall trades and occupations, if you had beene so happie as to haue betaken your selues to the studie of the liberall Sciences, you might haue had good encouragement to haue left

some

(44) *Pertinax Augustus non aliter quàm privatus, mercaturam exeruit; idem traditur de Rudolpho Bohemia rege, & de Laurentio medices reipub: Florentinae Principe.*

Apud Græcos, nec Græcos solùm, sed apud omniū nationum populos mercatura fuit maxime in pretio, et quod celebrioris et humanioris fuisse populi, apud eos magis fuit in negotiatio frequentata; et hi maxime barbarie fuisse notati, apud quos Mercatores non erant admissi.

Legend:

(45) *Armes, so called, because that in ancient times they were painted vpon the shields, helmets, and armour of the bea-
sters.*

some memorials behinde you. For I haue heard from the Heralds, *Nulli docto, nulli in scientijs liberalibus excellenti, honoris insignia sunt deneganda*, to men deserving in the liberall Sciences, Ensignes of honour cannot be denyed: but it is a hard thing in the course which you are in to deferue any thing worthy of memory.

Vrbano: No, Admit we should performe some of *Heracles* labours, admit with *Iason* we should fetch the golden-leece from *Colchos*; or bring home the *Spanish*-leece fraught with gold and silver from the *Indies*. Admit with *Titus Manlius* we overcome an enemy to King and State in a Duell, and take his Chaine from him, and thereby purchase to our selues the title of *Torquatus*, and (*) *Equites aurati*: Admit with (**) *Frobuscher*, or with that valourous, aduentrous Gentleman Capitaine *James*, we should launch into the ycie Seas and approach the *Articke pole*, to discover a Northwest passage to *Iapan*; or with *Columbus* discover some *terra incognita*, full fraught with mines of gold and silver: Admit we should build Colledges, Hospitals, Almshouses, erect or amend the decayed walles of a Citie; repayre high-ways, or make bridges for the ease of passengers, or for the good service we haue done to our Countries, we are honored with the degree of Knights, or Barons, or Viscounts, doe you thinke posteritie shall not reape the benefite of these things, though wee haue our originall from the Citie?

Rustic. Without doubt they shall, but if you doe nothing els, but heape vp stones together, build faire houses, and compasse them about with a little earth, and so leaue them, and thinke thereby to reape honour to your posteritie, you are much (b) *mistaken*; perhaps you may be honorable in so doing, *ratione fendi*, and to vse the language of *Pegius*, you may passe for Knights made vp of paper and wax, but you shall never be *verè* (47) *militēs*, nor partake of the priuiledges of such as be honorable,

I 2

Vrbano:

(a) *Equites aurati* were so called, because that they alone were allowed to beautifie their armour, and the copersions of their horses with gold, and to wear a chaine of gold, which had beginning from *Titus Manlius*, who for that he overcame an enemy to the State in a duell, and took his chaine from him, was called *Torquatus*. The forme whereof is represented in the collar of SS, which no man may wear under the degree of a Knight, by the Stat. of 24. El. 8.

(46) *Frobuscher* made shre several voyages for the discovery of the North-west passage to the Indies: the first in the year 1576. the second in the year 1577. the third 1578. *Columbus* in the days of *Henry the 7.* discovered the West Indies for the Spaniard, having before sendred his service to the King of England, who (unhappily) did not entertaine him.

(b) *Tales qui merā Principis gratia nobilitatem acquirunt*, licet in matricula nobilium sunt descripti: si tamen non agunt nobilium actus, non gaudent nobilium privilegijs, nec comprehenduntur in Statuto mentionem faciente de nobilibus: was the saying of *Sigismund* the Emperour.

Ferne.

(47) *Militia a multitudine exercitus et continuata militia tantus adipiscitur honos*.

Honoris augmentum non ambitione, sed labore ad vanumqueque conuenit pervenire.

Urban: Well I am glad you doe agree so farre with vs, that we may be Gentlemen and truely noble, though we take vpon vs the profession of Marchants, or any other mechanicall trade or occupation. I pray you now being that we are fallen into a discourse of the titles of honour, to tell me (though it favour a little of extravagancy) whether the Ladies of your Countrey (if they marry with Citizens) doe not loose their titles & their places. It comes into my minde, for that being the last night at our chiefe officers house, where there were met many Ladies and Gentlewomen, there arose a great controverſie betweene them about it: the Ladies confidently affirming, that they did not loose it: the Gentlewomen as confidently that they did: the Ladies giving this reason, they did not (c) *because they did not*: and the Gentlewomen giving this reason, that *they did because they did*: and whose reasons were the better reasons; you being a man of judgement, and can judge betweene *raysons* and *raysons*, I craue your opinion.

Rustic. Truely in my opinion the reasons which the Ladies gaue, were the better reasons, because they were the better women; but yet I shall tell you what I haue heard my Father say, who had seene *Paris* and *Padua*, and knew well what did belong to Gentry and Nobilitie, and had good skill likewise in the Lawes of his Country, that vnlesse they were Ladies of the bloud-royall, or descended from the loynes of noble progenitors; or otherwise had their titles conferred vpon them by speciall grace from Sovereigne power and authoritie, though they were as deserving as those nine worthy Ladies, whom some haue paralleled for their noble acts and atchievements, with the nine worthies of the world, that is to say, (4) *Minerva*, *Semyramis*, and *Tomyris* amongst the Heathens; *Iabel*, *Deborah*, and *Iudith* amongst the *sewes*; and the most renowned Lady and Empresse *Mawde*, the daughter of King Henry the first of England,

(c) *Quando ratio est idem cum dicto, vana et fatuosa esse tenetur inter iuriscōsultos: vt Interrogatus cher possidetis, responsurus, quia possidetis quod eleganter exprimit Martialis his versibus.*

Non amo te (Sabidi) nec possum dicere quare; Hoc tantum possum dicere, non amo te.

(48) *Minerva governed the Lybians, and obtained many victories: she lived in the dayes of Isaac the Patriarch.*

Semyramis, Queene of the Assyrians, conquered Aethiopia, Tomyris, Queene of Scythia conquered Cyrus.

Iabel delivered her Countrey by killing of Sisar.

Deborah governed Israel fortye yeares in peace.

Iudith delivered the besieged Citie of Bethulia from the Assyrians, by cutting off Holofernes head.

Mawde the daughter of King Henry the 1. being first married to the Emperour Henry the fifth, and so had the title of Emperesse, and afterwar to Geoffrey Plantagenet, Earle of Anjou, and so had the title of Countesse of Anjou, never descended from the field, until shee had caused Stephen of Blois to cōsult to her sons right.

or a foure-fold way to liue well.

61

England, (*) Elizabeth Queene of Spaine, wife to King Ferdinand of Arragon; and Iohanna Queene of Naples amongst the Christians; yet they shall haue no other place but according to the (*) degrees of their husbands, & the reason thereof is as I haue heard him say, for that it should be a most roushing thing in nature, that they whom the Lawes of God haue conioyned, and made an vndiuided bodie, the Lawes of man should sever and place in degree, the foote about the head, the inferior about the superior, the wife about the husband.

Urban: But what if she marry with a Gentleman or Esquier?

Rustic. It is all one, *Abijt madam*, her Ladiship is gone.

Urban: I am glad to heare your Father was of that opinion, he was a learned man, and one that was well scene in Armes and Heraldry. The reason wherefore I desire to be satisfied therein is, because there is a Lady, or a reputed Lady in our Citie, that was the daughter of a meane man, and afterwards married with a Knight, and buried him, and since hath married with a man of meane degree; and because she was sometimes a Lady, there is not a Gentlewoman, be she the wife of the best Gentleman in the Citie, but she will step before her, and take place of her, and why forsooth, marry because the Custome of the Countrey doth giue it her, as shee saith. But when I shall tell our Citie Dames, that the Custome of the Countrey is contrary to the Lawes of Armes, and the Lawes of the Kingdome, I am sure they will not accustome her to doe as she hath done.

Rustic. Sir, I thanke you; you haue given me good satisfaction to all my questions: and now I cannot but acknowledge, that I am much taken by your relation, with many of the delights of your City: specially with your Anatomic Lecture, and Vaulting exercise, and if I may be beholding to you, to tell me what dayes your

(*) Of the magnanimitie of Elizabeth, Queene of Spaine, see Gwicciardine in his first Booke of his Historie of Italie.

Iohanna Queene of Naples, defended her Countie both against the invasions of the Saracens, and the warres of Arragon.

(*) Quando femina nobilis nup(er)it ignobili, definit esse nobilis.

Ferm.

Schooles are open, I will make a journey to Towne, of purpose to see some seats of activitie vpon the horse, and to heare your Anatomie Lecture.

Urban: Sir, our Schooles are open every day in the weeke (one day excepted which is set apart for another purpose) and admittance you may haue at all houres in the day, but we seldome come there, vnlesse it be in the

(d) *Quod veritas in quibusdam
adulescentia in aratibus; id
mane diei, in ipso die est. Ideoq;
multis inter omnes horas di-
luculum et auroram gratifi-
cans, proverbium esse testa-
tur. Exoriens namq; sol, vi-
gorem, et alacritatem affert
omnibus, discutitq; nebulas
e geniculo, exhalari consue-
tas, quæ mentis domicilium
solent obnubilare.
(e) Saltatio curiosa generosi
non decet.*

(^d) *morning, for that is the time that the Muses tooke to re-
create themselves, and then stay no longer at our bodily
exercises, but vntill wee haue rowled vp the naturall
heate which was asleepe in vs, and prepared our selues
to vndergoe better Actions, for that is the end where-
fore wee vse those bodily recreations, in which we co-
vet not to (*) excell, (that we leaue to the professors
thereof) onely desire to attaine to so much skill, that
when we meeete with the Olympicke Lads, and be put
to shew our selues, we become not ridiculous to the
spectators.*

Rustic. But doe you never come thither after dinner?

Urban: Never vpon a full stomacke: I must confesse, when I was young, I was so keene vpon some violent exercises, that no sooner was I out of my bed in a morning, but presently I was in the Schooles; and no sooner was the meate in my belly, but I was there againe; such a desire I had vnto them; but I paid dearly for it. Those violent motions begat such crudities, and such oppilations, that to this day I could never be free from head-ach, of which I never tasted vntill that time.

Rustic. It should seeme then, that your exercises are more hurtfull than profitable to the body of man.

Urban: It is very true; if they be vsed at vnseasonable times: the best things may be (^t) *abused*; you know there is nothing more commodious for the life of man than fire and water, yet if we vse the one to the burning of houses, and the other to the drowning of our neighbours, there is nothing more incommodious: there is nothing

(f) *Nil prodest quod non
ludere possit idem.
Igne quid vtilius? si quis ta-
men vere testa
Comparat, audaces instruit
igne manus. Ovid.*

or a foure-fold way to liue well.

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nothing more necessary for the maintenance of life than meate and drinke, yet if we vse to eate our meate vnseasonably, before we come out of our beds in a morning, a thing too common amongst Ladies, or drinke our drinke vnseasonably, then when we are going to bed in the evening, a thing too common amongst Lords, there is nothing that will breed more crudities, or bring vs sooner to vntimely death. There is nothing more necessary for our soules health, than the studie of diuinitie: nor for the well ordering of our liues, than the studie of morall Philosophy: nor a better ornament to a man, than to be well versed in Poetry: yet we know the greatest (*) *Divines haue beene the greatest hereticks, and the greatest Morallists and* (*) *Poets, haue had the greatest blemishes & imperfections.* There is nothing more necessary, nor conduceth more to the preservation of health, than the exercise of the body; yet if wee vse to ride our horses with *Caligula* so soone as the meate is in our bellies, it cannot but breed in vs as it did in him the (b) *Cardiacus*, that will quickly bring vs to our ends. Wherefore we seldom vse any violent exercise but in the morning, or in the evening when our stomacks are emptie, and our meate fully concocted, and therefore if you come at those times, you shall be sure to haue admittance, and finde vs there. And thus ended the discourse betweene *Rustico* and *Vrbano*.

(g) *Constat famulos Theologos haereticos magnos fuisse, et morales Philosophos pessimis moribus imbutos fuisse, sed haec non artium, sed artibus male vrentium culpa est.*
(*) *Dæmonum cibus, secundum Hieronimum, est sermo Poeticus, sed hoc Poëtis, non Poëtice tribuendum est.*

Peirarch.

Poëticarum questionum exercitationes eruditorum hominum secundas mentes nominant aliqui, idcirco vt condimentis, non vs cibus vt dormimus.

(h) *Vid: Annot. in Caligulam in Sueton.*

No sooner had Vrbano thus ended his discourse, but Rustico goes vnto Theologo, and as he and Vrbano had questioned each other, so he demaunds of Theologo, the motives that might induce him to take that sacred profession of Diuinitie vpon him; beginning as followeth.

Rustic. Sir, when you were young (as I remember) you were more inclinable to the life of a Souldier, than

to

to take that sacred profession of *Divinitie* vpon you; what might be the motiues then I pray you that induced you vnto it?

Theolog. I shall therein giue you satisfaction, I must acknowledge, I was in my youth of an active spirit, and more inclinable to any profession than to the life of a Scholler, whose profession is to be Cloystred vp in a Colledge, and as it were buried alieue in a studie, but it fell out in those my youthfull times, there was a generall peace throughout all Christendome, and so no employment for such spirits as I was of. Whereupon I resolved to spend some yeares abroad in ⁽ⁱ⁾ *travaile*, that at my returne I might doe my King and Countrey the better service; yet before I would crosse the Seas, I resolved to take a Survey of mine own Country at home, which that I might the better doe, I tooke some paines in Maister *Cambdens Britannia*, acquainting my selfe thereby with most of the famous Cities, Townes, and Villages of the Kingdome, together with the Shires, the nature of the soyle, and the disposition of the people, and not willing to content my selfe with a bare speculative knowledge, a great part of the Summer for three or foure yeares together, I tooke my journey into one part of the Kingdome or other, to the intent that I might be the better assured, and that mine eyes might testifie those things which I had onely heard and read of before: so that after I had fully satisfied my selfe, by an exquisite Survey taken of all the Shires, Cities, Townes, Villages, and Hamlets of note, together with the dispositions of the people, and the severall kinde of speeches, much differing, though but one language, I tooke my flight at last over the Seas into *Fraunce*, where I must confesse, I was a little daunted and disanimated at my first arrivall, when I saw others make themselves merry with discourse, and I stood by like the picture of *Erasmus* in *Roterodame*, or of *Gresham* in the

(i) *Peregrinatio ad prudentiam multū valer, et penē magis quā villa præcepta. Homerus Vlyssæ prudentiæ causam decantaturus, hanc potissimū allegat.*

Multorum mores hominum conspexit et urbes.

Et Plutarchus prudentiam Lyncurgi ostensurus, allegat expeditionē suā in Cretam, et conversationem in Thalete.

Plutarchus, in Lyncurgo.

Sic Germanicum Cæsarem legimus incredibili cupiditate veteres locos et celebres visitandi, Græciam, Thraciam, Orientem Asiæ, ipsas demum Armenias peragrâsse.

Belius, lib. 2.

Sic Cicero Syracusâ investigatam & inventam a se spheram Archimedis gloriatur.

the Exchange, staring vpon them, not able to answerea word; and one while I did envie the (*) *ages of our fore-fathers, to see them so wittie, as to be able in Moris-dann-ces with their fecte and fingers, to expresse whole Histories,* and I not able with all my art, without a great deale of difficultie, to make my selfe to be vnderstood; another while in some bitternes I fell vpon (1) *Nimrod*, for (it came into my thoughts) had he not beene, I should not haue needed being growne in yeares to become a childe againe, to haue gone to Schoole to learne to speake; the language of *Fraunce* would haue beene as familiar vnto me, as the language of mine owne Country, there would haue bin no *Miscellania*, no confusion of tongues: the (2) *French and the English, the Gracian and Hebristian, the Romane and Italian, the Spanyard and the Sclavonian,* should haue vsed but one and the same language. Sometimes againe I condemned my selfe, that had lived so long at home, and had cast away so many houres in hawking and hunting, in dicing and carding, in bowling & sporting, and neglected to learne the language of my neighbour-Country; so that I was much perplexed in my thoughts, whether I should goe forward or backward, to returne so suddenly I thought it would be deemed (49) *inconstancy in me, which is a sure and certaine signe of a giddie head and incertaine minde*; and to goe forward, being that I knew not how to speak, I thought it would much (50) *trouble me*, but at last when I had duely considered, that it was not my case alone, but the case of most young fresh-water travellers, I resolved as soone as ever I had run over *Ortellius*, and his *Mappes*, as I had done before *Maister Cambdens Britannia*, and thereby acquainted my selfe by a speculative knowledge, with all the parts of that Country, to take my flight into those parts which were most vsfull for the obteyning of the Mother-tongue thereof; which resolution I pursued, and tooke my voyage accordingly. Where I resided so

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long,

(k) *Inuidebam Neronianis illis
lorumq; temporum chironi-
mis et saltatoribus qui digitis
loquebantur, et integras hi-
storias fabulasq; saltabant.*
Bellus.

(l) *O quoties ille Babylonicæ
turris Architectus, tantæ cō-
fusionis auctor et nebulo Nim-
rod peregrinātibus desistan-
dus!* Bellus.

*Then Finland-folke might vi-
sis Africa,
The Spaniard Indy, and ours
America;*

*Without a truch man; now
the banks that bound*

*Our Townes about, our tongues
doe also bound.*

*For who from home but halfe a
furlong goes,*

*As dumbe alas his reason tooke
doubt lose;*

*Or if wee talk bus with our
neere confines,*

*Wee borrow monies, or else
wee worke by signes.*

(m) *Vna prius lingua fuit,
omnibus vna loquela.*

(49) *Facillatio est certum
signum incertæ mentis.*

(n) *Quæ major molestia
quàm non intelligi, cum in-
terrogamus; cum interroga-
mur obstupescere, quasi tor-
pedo marina tetigerit?*

Petrarch.

long, vntill I became so good a proficient in the knowledge of the language of that Country, as to vnderstand and to make my selfe to be vnderstood in any manner of discourse, that was offered vnto me in the language thereof. So that after I had taken a full Survey of that Country, and the people thereof, and borrowed some of their language to conduct me (being indeede an excellent guide) at length I past into *Italy*, taking *Ortellius* still with me for a companion, and demeaning my selfe in those parts as I had done before in *France*: and after I had spent some time there, I past further into other Christian Kingdomes, and out of them as farre as *Constantinople*, and after I had glutted my selfe with a full view and sight of those parts, and acquainted my selfe with the Occurrences that fell out during the time that I made my abode therein, and obtained the severall languages of the Countreyes, I returned at length home againe, being by this time neare thirtie yeares of age: and now being at home in my mothers lap, mine owne native Country, I was much perplext in what Course of life I should weare out the rest of my dayes, and after that I had long tumbled and toft my thoughts over and over, at length I resolved to betake my selfe to the Vniuersitie, to become a childe againe; and there first to instruct my selfe in the grounds & principles of Logicke, Philosophie, and Physicke, but vpon Physicke to settle my affections, as vpon her from whom I did expect some liuelihood and preferment. Whereunto partly I was inclined by reason of mine owne weak constitution of bodie, and partly out of a covetous desire I had to raise some Trophies for the benefit of posteritie, but when I considered the (*) incertaintie and mutabilitie of all those goods, by the Philosophers stiled the goods of fortune and the bodie. How the greatest Empires, Kingdomes, Citices, haue had their periods, their rising and their setting: How the famous Monarchie of the *Assy-*

(o) Humana conditio apprimè depingitur per Phil: Commum in *Ludovico 11. in Carolo. duce Burgundia in Ed. 4. rege Angliz. in rege Hungaria, et in Ottom: Imperatore Turcarum.*

Phil: Com: lib. 6. c. 13.
 — Under heaven no race
 Perpetually possesseth any place:
 But as all Tenants at the high
 Lords will:
 To hold a field, a Forrest, or a
 hill.

Bartas,

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vians devolved to the *Medes* and *Persians*, how that againe to the *Gracians*, and how that againe to the *Romanes*. And how at this day *Constantinople*, the auncient seate of the Christian Emperours, and all those Greeke Churches of which mention is made so often in the sacred Scriptures, of (p) *Peloponnesus*, *Epirus*, *Armenia*, *Macedonia*, and (q) *Alexandria*, that was so famous throughout the world for the scituation of it, that wee may say of it for the scituation (as *Philip Comines* doth of (r) *England for the government of it*:) are become the Territories of the Turke. How (s) *Rhodes the key of Christendome*, which for a long time by the valiant prowesse & magnanimitie of the Knights stoutly withstood him & hindred the passage of his treasure out of *Egypt* into *Constantinople*, together with *Chios* and *Famagosta*, a chiefe hold in *Cyprus*, are vnder his dominion: how these foureteene auncient Christian Kingdomes, of *Castile*, *Leon*, *Aragon*, *Catalonia*, *Navarre*, *Astruria*, *Granado*, *Valentia*, *Toledo*, *Galatia*, *Myrcia*, *Portugall*, and *Algarbe*, are all swallowed vp in the Spanish Monarchie. How in *Italie*, *Millaine* and *Naples* haue lost their stations, and are likewise swallowed vp in that insatiable gulfe show in *Fraunce* the Crowne hath beene devolved from the *Merovingians* to the *Charlovingians*, from the *Charlovingians* to the *Capouingians*, and in them from the house of *Valois* to the house of *Bourbon*, and all by the meanes of a (t) *meane Jacobin Fryar*. To come home to our selues, how this our Nation hath beene altered and changed: how at the first it was the portion of *Samothes*, one of the sonnes of *Iaphet*, and from him received the name of *Samothea*: how afterwards it came from the line of *Cham*, and so devolved from the posteritie of *Iaphet* to the (50) *posteritie of Cham*: how afterwards *Brute* invaded it, and named it after his owne name *Britaine*, and in time became a *Pentarchie*: How afterwards the *Romanes* invaded it and made it a tributa-

(p) *Monasterii in Cosmographia*

(q) *Verticem omnium Civitatum vocat Alexandriam Ammianus Marcellianus lib. 22.*

Ibi aer tranquillus, et serenus, et nullo paene die incolentes hanc Civitatem solem ferenum non vident.

(r) *Of all the Signories of the world, the Realme of England is the Countrey where the Common-wealth is best governed, the people least oppressed.*

Phil: Com: lib. 9. c. 18.

(s) *Rhodes was lost in the year 1522. Chios in the year 1566. Famagosta in the year 1572.*

(t) *Nihil tam firmum est cui periculi non sit ab invalido.* Curt. lib. 7. *Leo ipse aliquando minimarum avium pabulum fit, et ferrum rubigo consumit.*

Curt.

Vidi cruentos carcere includi duces; et impotens terga plebeia manu scindi tyranni.

Seneca in Hercules furens.

(50) See Chawcer in his second booke of the Testament of love: where he lamenteth that Cains children should murther Iaphets posterity.

How this Kingdome hath bin sumbled and lost of later times, in the warres betwene the two houses of Yorke & Lancaster.

See Phil: Commin: lib. 3. cap. 4. 5. 6. & 7.

(51) Henry de Bohun was in the right of his grand-mother, daughter and heire of Milo Earle of Hereford, made Earle of Hereford and Constable of England, the first year of K. John; which honours with many more continued in the name of the Bohuns vntill the dayes of K. Edw: the 3. and then for want of issue male of Humfrey the seventh Earle of Hereford they came to Thomas Duke of Gloucester, and K. Henry the fourth who married the daughters and heires of the Bohuns Elianor and Mary.

(52) Vnto William the first Earle of Warw: of that name, with others King Edw: the first granted the iustlage of Edw: the 2. be dyed at Elmelie and was buried at Worcester; vnto Guy Earle of Warw: King Edw: the first granted the Castle of Barnard in the Bishoprick of Durham; he caused Peter Gaveston Earle of Cornwall, an enemy to the State, to be beheaded not farre from Warwicke. Thomas Earle of Warwicke did strange things at Hogs in Normandie vnder Edw: the 3. as Walsingham reports, in scandendo terram apud Hogs (vt inquit Walsing:) Tho: Beauchamp vno Armigero et sex Architectis contra centu homines de armis audacter manum exerceat, et hostili hastiludio obvium quenquam prostravit.

Walsing: in Vpodigw. New. Henry the last of that name, King Henry the 6. so much honoured, that he made him Duke of Warwicke, with this addition of honour, that in all meetings he should sit next the Duke of Norfolk, above the Duke of Buckingham: he died about the age of twentie-two yeares at Tewksburie. (u) Edmond the third Earle of March, married Anne the daughter and heire of Lionel Duke of Clarence, one of the sonnes of King Edward the third, and Edmond the fifth Earle of that name married Anne the daughter of Edmond Earle of Stafford, and Anne his wife, who was daughter to Thomas of Woodstocke Duke of Gloucester, another of the sonnes of King Edward the third.

rie Kingdome, being before absolute; how afterwards the Saxons invaded it, and in proceffe of time divided the spoyle and made it an Heptarchie; how afterwards the Danes invaded it, and most barbarously demolished & spoiled it; how afterwards the Normans invaded it, which was the last invasion that prevailed, and the last, I hope, that ever shall doe. To descend to families within our selues; how the name and familie of the (51) Bohuns that flourished from the time of King John to the dayes of King Edward the third, being Earles of Hereford and Essex, Lords of Brecknocke, and Constables of England, six or seaven one after another; how the noble name and familie of the (52) Beauchamps, Earles of Warwick, and Barons of Elmelie in Worcestershire, that flourished from the dayes of King Edward the first vntill the dayes of King Henry the sixth, and were highly honoured by their Sovereignes for the good service they did both at home and abroad, are quite and cleane extinguished: how the Mortimers, Earles of March, in whose veynes the (*) royall blood ran so plentifully, and that flourished from the dayes of King Edward the second, siue severall descents together, even vntill the time of King Henry the sixth: how the de la Poles, Dukes of Suffolke that flourished from the dayes of King Edward the third, vntill the time of King Henry the eighth. To omit the auncient familie of the Staffords, now much ecclipsed, noble even from the Conquest, Earles from the time of K. Edward the third vntill the time of King Henry the sixth, six together one after another, and Dukes from that time vntill the raigne of King Henry the eighth. How the very name of the Plantagenets, that flourished thirteene seve-

ned, that he made him Duke of Warwicke, with this addition of honour, that in all meetings he should sit next the Duke of Norfolk, above the Duke of Buckingham: he died about the age of twentie-two yeares at Tewksburie. (u) Edmond the third Earle of March, married Anne the daughter and heire of Lionel Duke of Clarence, one of the sonnes of King Edward the third, and Edmond the fifth Earle of that name married Anne the daughter of Edmond Earle of Stafford, and Anne his wife, who was daughter to Thomas of Woodstocke Duke of Gloucester, another of the sonnes of King Edward the third.

rall descents, especially in the dayes of King (*) Edward the third and King Henry the fifth, who for their incomparable victories, obtained in a strange Country, were honored by their very enemies, are now cleane extinguished. To leaue Kingdomes and Principalities, and private families, and to come to wonders, how the stately Pyramides in Memphis, built by the Kings of Egypt; which cost three thousand and sixtie men twentie yeares worke. How the Tower of (*) Pharos, built by Ptolomie, the walles of Babylon by Semiramis; the Temple of Diana at Ephesus by the Nobilitie of Asia; the Colossus in Rhodes by Lindius; the Tombe of Mausolus by his Queene Artemisia, and the costly Image of Iupiter by Phidias, being the seauen wonders of the world. How Sparta and Corinth, the costly bathes of Antonie and Dioclesian, and the golden house of Nero are all of them at this day overwhelmed in the dust. And how as Kingdomes and Principalities: so the sinewes & strength of Kingdomes, the (*) Coyne of them hath beene altered and changed: how in the Coynes of most auncient times, there is no similitude of man to be found; how in the Coynes of more latter times, the Emperours haue beene pleased to cause their owne pictures to be stamped; how afterwards both in the Coynes of the Easterne & Westerne Churches, the picture of the Crosse was to be seene, yet differenced thus; in the Coynes of the Easterne Church, there was alwayes on the top of the Crosse a Crowne with a palme, to signifie triumph and victorie over the world. How after the Councell of Nice, where the Arrian-heresie was condemned, there was generally in all Coynes the mysterie of the sacred Trinitie, God the Father speaking out of a Cloud thus, *Hic est filius meus dilectus*, God the sonne portraited in the shape of a Lambe, God the ho'y Ghost in y^e shape of a Dove. And how at this day they are as they were neere vnto the beginning, with the similitude of the Prince stamped

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ped

(*) Jean de Seres tellement par la d'Edwilez et de son armee, qu'il est prince de ecur magnanime de prompt et resolute vivacite et que l'armee Angloise n'avoit pas tant ne de homes ne de personees figinales, mes l'experience monstra per tout qu'il ne cedit a le Francoise n'en courage n'en valeur.

(*) Omnia quæ manu hominum facta sunt, vel manu hominum evertuntur, vel stando et durando deficiunt. Vbi est nunc Trojanorum illud Ilium superbum? vbi turris? vbi Babel? vbi Babylon? Belluarum nunc habitatio et serpentum. Vbi est illa Neronis domus aurea, quæ tantum defatigaverit Architectos? vbi sunt Thermae Diocletiane & balneum Antonianum? vbi tot operantibus impensis ædificata? certe aut nulla, aut perexigua tantorum operum relinquuntur vestigia.

Petrarch.

Perpetuum nihil est ex sublimitatibus, at quod In pretio est hodie, cras redit in nihilum; Num ab æternis distinguës vsq; caduca, Hunc velis humanis rebus inesse statum.

Sublannare & terrenum hunc locum Circes esse divertorium dicit Solon; vbi perpetuum rerum facies mutantur; vbi verbum nunc fulgoris instar evanescit, & ista oculi dissipatur; vbi vigent appellationes hz, prius, & posterius, fuit, erit.

(*) Scalig. in expost. novissim. Constante.

(a) *Aeterna lex a principio dicta omni huic mundo, nesci, demissi, periri, laboriri, nec quicquam stabile aut firmū arbitri ille rerum esse voluit praeter ipsum. Exclamat tragicus vates. Omnia ista quae miraris, aut pereunt, aut mutantur. Solem vides, secessit; Lunam, laborat & tabescit; sidera laesantur et cadunt. Varro asserit Hesperum colorem mutasse, magnitudinē, figurā et consuetudinem.*

(*) *Vnus sub Tiberio terrae motus duos annos celebres Asiae urbes subvertit, totidē Campaniae oppida: alius sub Constantino.*

Lipsi lib. 1. de Constantino; (52) *The greedy Ocean breaking his wonted bounds, Vorpes his beards, his wealthy Isles and Townes.*

— *The greedy earth againe Swallows whole Countreys, and the ayrie tops*

Of Princes Towers in her vast wombe wraps.

(*) *Islands.*

(b) *Vita quid est nisi res fragilis nisi bulla vel aura?*

Punctum est quod vivimus et adhuc puncto minus.

Seneca.

Quis est quatenus adolescens, cui sit exploratum se ad vestigia esse venturum.

Cicero.

(c) *Principium vitae dolor est, dolor exitus ingens.*

Sic medium dolor est; vivere quid libet?

Flebilis ingressus, status difficilis, egressus horribilis.

Bless.

Cum semel est infans gravida resolutus ab alvo.

Ortus prima sui munera sunt gemitus.

Clamant E, vel A, quotquot nascuntur ab Eva.

ped vpon them. To leaue the things below and to ascend higher, how the (*) *Sunne and Moone haue lost much of their wonted power, and doe daily faint and fall away.* How the Evening Starre by the Auncients called *Vesperugo* and *Hesperus*, hath changed his colour, forme and course; how the Elements leaue their stations, and are all at oddes and warre one with another; how the ayre creepes into the holes of the Earth, and makes her vast bodie to reele and totter, and sometimes throws downe Townes by the (*) *dozens*; how the Earth and Water in revenge climbe vp vnto the skies and there occasion lightning and thunder, stormes and tempests, hayle and snow; how the (53) *water exceeds her wonted chanelles, and makes a navigable Sea where firme land stood before*: how the (*) *Earth againe in revenge gathers her forces together, and mounts up her selfe aboue the waters, and takes up her lodging in the midst of her dwelling.* These things when I considered, as also what the Earth was, that it was the Center of the Vniuerse, not equallizing the Sunne in magnitudo to the hundred degree: and that he that had the most and greatest share therein, had in respect of it but little, and for a (b) *short time*; and yet subject to change and alteration. Againe, when I considered, with what materials these bodies of ours are framed, and how they are still patcht and pieced out, and into what corruptible materials they must be dissolved: how the curious Venetian Dames, who whilest they liue, will not endure to haue *Boreas* to blow vpon them, nor *Phaebus* to shine vpon them, within a few dayes after they haue shooke hands with the world, become so contemptible, that even the meanest reasonable servile Creature, who whilest they lived, would in a manner haue adored them, will not endure to come a neare them. Againe, when I considered, how we come (c) *whynnyng into the world, and when we are there, how we are made the sport of time, banded to and fro like a ball*, Sometimes vp and

and sometimes downe; how ^(d) *Bajacet* in the morning was the great magnificent Emperour of the Turkes, in the evening a footstool to *Tamerlane*; how ^(e) *Bellizarius* that in his time was the most victorious Commander of the world, before he dyed was brought to that misery, that he did beg for livelihood; how *Sejanus* and ^(e) *Darius*, the one of them the onely minion of three great Princes, and so powerfull, that (as *Aeneas Sylvius* obserues) *solus ille imperium administrabat*, was ignominiously dragged with a booke through the streets to his death, and all his Statues cast out of the Capitoll, the other a great King of *Persia*, was brought to that misery, that he was glad to drinke puddle-water begd from an enemy, and which was worse than all, was betrayed, scorned and derided of his owne flesh and blood whom he had rayfed. Againe, when I beheld the severall conditions of men, and saw in one place a man that laboured in wisdome, knowledge, and honest-dealing, to leave an inheritace to him that had neither *wisdome, knowledge, nor honestie: in another place, a man that had neither sonne, childe, or brother, labouring and toying to heape vp gold and silver together, as if there had beene no other way to purchase heaven, but by getting of it: in another place, a man to whom God had given abundance of all things, and denyed him nothing that his heart could wish and desire, yet gaue him not ⁽³⁴⁾ power to eate thereof; but suffered strangers to enioy it. These things when I considered, as also when I beheld the great bodie of the sublunarie world, and saw how one ^(*) generation passed and another came, how the Sunne riseth and setteth againe, and returneth to the place where it arose; how the Rivers come from the Seas, and returne to the place from whence they came; how the wind goeth toward

(d) *Paulus Iovius*, lib. 2. de bellicavirtute virorum illustrium in vita Tamerl. et Bajacet.

(e) *Isidori Iustitiani* *justitiani* *Belizarii* *ingulorum* *proprium* *colitum* *fecit* *in* *quo* *reliqua* *via* *transierit*, *visu* *queriens*, *et* *hoc* *prætereun-* *tibus* *d. citat. s.* *Da* *obis* *Bel-* *izarii*, *quem* *reum* *prosperè* *gestarum* *negando* *extulit*, *invidiam* *extulit*.

Ægid: Per: in *vita* *Iustini* *(g)* *Apud* *Tiberium* *Neroem* *et* *Claudium*, *im* *potens* *erat* *Sejanus*, *ut* *solus* *hic* *imperii* *administrabat*.

Aeneas Sylvius.

Cum *a* *quam* *turbidam* *et* *cadaveribus* *inquinatam* *bibisset* *Darius*, *negat* *se* *vaquam* *bibisse* *jucundius*.

Sleutib. v. de *4. Manarib.* *Gloria* *regnandi* *quam* *fluxa* *sit*, *&* *brevis*, *hic* *est* *Cernere*, *Rex* *hodie*, *cras* *vapor*, *umbra*, *nihil*.

Miserabile *spectaculū* *a* *præfectis* *et* *cognatis*, *Bello*, *&* *Nabazano* *capitur* *Darius*.

Justin: lib. 11. *Quos* *felices* *Cynthia* *vidit*, *Vidit* *miseros* *abitu* *dies*. *Quem* *dies* *vidit* *veniens* *supernum*, *Hunc* *dies* *vidit* *fugiens* *ja-* *centem*. *Momento* *mare* *convertitur*; *eodem* *die* *vbi* *luserunt* *navigiz*, *forbeatur*.

Seneca.

^(*) *Salomon* *foole.* *(34)* *Divitiarū* *locupletis* *habet*, *animam* *sed* *egens*; *Habetis* *o* *dives*, *sed* *vbi* *soluta* *egens*.

Morus.

— *Hic* *ut* *apes*, *Sudat* *in* *alveolo*, *mella* *alij* *comedunt*. ^(*) *Observe* *(inquit* *Seneca)* *orbem* *ro-* *ruri* *in* *se* *remouent*; *videt* *in* *hoc* *mundo* *nihil* *extingui*, *sed* *vicibus* *descendere* *ac* *resurgere*: *æstas* *abit*, *sed* *alter* *annus* *illam* *adducit*; *hyems* *cecidit*, *referent* *illam* *suu* *menfes*; *solem* *nox* *obruit*, *sed* *ipsam* *flam-* *mas* *abigit*: *stellarum* *discursus* *quicquid* *præterijt*, *repenit*. *Seneca* *Epist.* 36.

the South, and returneth to the North, and whirleth about towards his Circuits; how man riseth and goeth to bed, shuts vp the windowes of his bodie, fallēs into a dead sleepe, and so passeth away; how the seasons of the yeare come and goe; and how that which now is, hath beene in times past, and how that which hath beene already, shall be againe in time to come; and how there is no *new thing vnder the Sunne*; and how all the glory of this vaine world is like vnto the comming in of (h) *Cato* upon the stage, or the Soveraigntie of the (i) *drunkard*, whom *Pyrrhus* tooke up in the streets, or the Consulship of (k) *Caninius* and *Vatinius*, short and momentany: how in it there is no joy without some perturbation, no peace without dissention, no loue without suspition, no rest without feare, no fulnesse without defect and penury, no honour without some blot or staine, no state or condition which hath not somewhat in it worthy of reprehension; how in it dissemblers are rewarded, plaine dealers punished, those that loue peace are annoyed, those that stirre vp sedition are beloved, notorious offenders dismissed, innocents condemned, (*) *wise-men neglected, fooles made much of*, *Et quilibet ex parte contra id quod vult, omnino verò contra id quod debet, prae posterè facit*, every man doth that which he should not, & neglects that which he should doe. How in it he that is rash is taken for valiant, he that is troublesome and importunate for diligent, he that is sad for peaceable, he that is prodigall for a brave fellow, he that is covetous for a good husband; he that can prate much for eloquent, he that is ignorant for a man of few words; he that is dissolute and careles *pro amasio* a man in loue, he that is modest for a simple and silly animall, he that is greedie of revenge for a Courtier; & how generally *in iuria pro iure, et ius pro iniuria appellatur*: how in it we spend our childhood in oblivion, we know not how, our tender age in feare vnder Governors and Tutors, our youthfull age

(h) *Intravit: vixit: Plut. in Cat.*

(i) *Pyrrhus seeing a man dead-drunk in the streets, being willing to sport himselfe, caused him to be brought to his Pallace, and there to be lodged, clothed, feasted, and attended like a Prince; who waking, over-joyed with so suddaine an alteration, drunke himselfe as he was before, who then caused him to be stript and put into his rags againe, and to be brought where he was at first found.*

(k) *Cum Caninius vno et eodem die quo Consulatu iniisset, depositus erat. Locutus est illum Cicero; vigilantem (inquit) habemus Consulem Caninium, qui Consulatu suo non admisit somnum: et in Vatinium, qui paucis diebus Consularum gessit, jocatus est, quòd eo Consule nec bruma, nec aestas, nec ver, nec autumnus fuit.*

(*) *Vidi (inquit Salomon) seruos in equos, et principes ambulantes super terrâ quasi seruos.*

Eccles. 10.

Vidi nec velocis esse cursum, nec sortium bellum, nec doctorum diuitias, nec artificum gratiam, sed tempus casuum; in omnibus.

Eccles. 9.

in vice, our manly age in troubles, and turmoiles, our old age in sorrowes & complaints: how one man wants his ⁽⁵⁵⁾ eyes, and cannot see, another his eares and cannot heare, another his nose and cannot smell. How one hath his forehead furrowed, another hath the gowt in his legges, another hath the stone in his reins. another the *Hemicrania*, the Megrim in his head, another the winde in his belly; how some are diseased with the leprosie, some with the *French-scurffe*, some with the *Sciatica*, some with feauers, some with cramps and palsies, and all men generally with one disease or other; how he that is now tall and straight, anone bowes like a bow; he that hath now a gracefull countenance, sparkling eyes, sound teeth, and a firme bodie, anone after *corrugatur, edentatur, infirmatur*, becomes ill favoured, toothlesse, and weake, not able to goe. How some are taken away in their ⁽⁵⁶⁾ youth, some in their age; some die for want of foode, some by surfets and drunkenesse, some taken suddenly in their beds, some walking in the streets; how before our faces the earth opens and swallowes vs vp; the ⁽⁵⁷⁾ *Water drownes vs*, the fire burnes vs, the ayre infects vs; how in the Winter the cold annoyes vs, in the Summer the heate parcheth vs, the dogs bite vs, the Spider poysons vs, the Gnats sting vs, and the ^(*) *flies trouble vs*: how the Beare is at oddes with the Lyon, the Rhinoceros with the Elephant, the Eagle with the Vulture, the Hawke with the Kite, the Bull with the Beare, ^(*) *man with man*, and all creatures with death. These things when I considered, as also how the Auncients haue aptly compared the world to a prison or den, wherein are diuers roomes and partitions, and all full fraught with ⁽⁵⁸⁾ *fooles and ideots*, some searching after things which are impossible to be obtained, some seeking after things, which being gotten, become hurtfull vnto them; some ⁽⁵⁹⁾ *threatning so much that no man feares them*, some *swearing so much, that no man beleuees*

L

them:

⁽⁵⁵⁾ Sunt qui *nare nahi*,
sunt qui *nil auri iuuentur*.
Sunt etiam quorum *lumina*
lucē carent.

Owenus.

⁽⁵⁶⁾ Non seruat methodum
logica mors nescia nostræ,
Occidit ante patrem matrem,
arumq; nepos.

⁽⁵⁷⁾ The great Leviathan
Turnes upside downe the boy-
ling Ocean:
And on the suddaine sadly doth
entombe

Our floating Castle in deepe The-
tis wombe.

^(*) Besides, the Lyon and the
Leopard,

Bore, Beare, and Wolfe, to
death pursue vs hard:
And ther's no flie so small but
now dare bring,

Her little wrath against her
quondam King.

Bartas.

^(*) Quæ tam festâ dies ut
cesset prodere furum
Perfidiam, fraudes, atq; omni
ex crimine lucrum
Quæstrum, & gladio prauos
& pizide nummos.

Iuuenal.

⁽⁵⁸⁾ Dicitur vniuersum a-
gerehistrioniam. Vtq; vulgò
dicitur; *Stultorum* esse cave-
am; caveolis plurimis disper-
tiam, eos verò cæteris stul-
tiores esse, qui prudentio-
lam nacti sapientiores sibi
omnibus videntur.

Bellus.

⁽⁵⁹⁾ Et semper iuras, et cun-
ctis (*Arne*) minaris,
Vis scire vilitas quæ venit
inde tibi?

Sic iuras ut nemo tibi jura
deniq; credat:

Sic minaris, ut has nemo
minas metuat.

Morus in *Arnum* minan-
tem & jurantem.

shew: some giving so much, that they leaue nothing for themselves; some neglecting to helpe themselves, having no bodie els to helpe them; and some indeede who haue taken vp the chiefeſt roome in this fooles paradise, who having attained to some small degree and measure of wisdom, flatter themselves, to haue espoused *Minerva* the Goddesse of wisdom; whereas shee never vouchsafed so much honour to any mortall wight as to haue any inward acquaintance or familiarity with them, but keepes her selfe a Virgin sole and vnmarried. These things when I considered likewise, as also how in this

(60) *Damnati & morituri
in terræ claudimur omnes
Carcerē, in hoc mortem car-
cere nemo fugit.*

*Carceris in multas describi-
tur area partes,
Inq; alijs alijs partibus ædi-
ficant.*

*Non aliter quàm de regno,
de carcere certant,*

*In cæco cupidus carcere
condit opes.*

*Carcere obambulat hic vagus,
hic vincitur in antro.*

*Hic servit, regit hic, hic canit,
ille gemit.*

*Iam quoq; dum Carcer, non
tànquam carcer, amatur,*

*Hinc alijs alijs mortibus ex-
trahimur.*

*Morus de vanitate hujus
vitæ.*

(1) *Salubre consilium cu-
juscunq; fuit. Cum vita mor-
talium sit fluxa quædam &
momentanea ad futuram vi-
tam in æternitatem duratura
peregrinatio: terrena calcen-
da, studienda cælestia.*

(m) *Rhetorica a Demosthene,
Physica a Galeno, ars Poetica
ab Horatio, Philosophia ab A-
ristotele, Geometria ab Eu-
clide, militia a Vegetio, Theo-
logia solum a Deo immor-
tali originem sumpsit.*

(60) *Prison* some are bound to a post, some wandering a-
broad, some in the dungeon, some in the vpper-ward,
some weeping, some laughing, some labouring, some
playing, some singing, some chiding, vntill death with-
out respect of age, of sexe, or estate, seize vpon all, and
casts vs out, either to the wormes to be deuoured vnder
ground, or to Crowes or dogs aboue ground; and how
every Captiue in this prison stands attainted and con-
demned of high treason, and is lyable to be dragd every
houre to execution. And how all the armes, titles, and
honours of our forefathers and progenitors, are of no
better account, than are the armes of a theefe hanged vp
in *Newgate*, after that he hath beene executed at *Tyburne*
for some notorious offence. These considerations blun-
ted the edge of my affections, and disheartned me to
make the studie of (1) *Physicke my profession*, and made
me to sequester my selfe from the affaires of the world:
and to take into my consideration some more noble di-
vine studie; and so vpon mature deliberation, I betooke
my selfe to the studie of (m) *Divinitie*. Thus haue I vn-
folded vnto you briefly the Causes wherefore I made
the studie of *divinitie* my profession.

Rustic. I must acknowledge you haue grounded your
resolution vpon a good foundation, and must yeeld vn-
to your choice; but I pray you giue me leaue to expo-
stulate

stulate a little with you : how commeth it to passe, being that you of your professiō haue devoted your selues wholly vnto God, that you doe so much trouble your selues with the affaires of the world as you vsually doe, being so much differing from your profession ?

Theol: It is a fault I must acknowledge, but wee are men as you are, and subject to the same infirmities, so long as we carry about vs these bodies of ours: we haue wiues and children and families, and competent provision must be made for them, which cannot be had without some care and trouble.

Rustic. It is a thing I haue often heard objected against you.

Theol: I know it is a common objection, that vnder colour of providing for our families, we rob the poore and the Church of God, appropriating that to a few which belongs to many, and that we haue altered the formes of the deeds of purchase, of our predecessors; in stead of to haue and to hold to vs and our successors, we haue caused to be inserted, to vs and to our heires; But who are they that doe thus vpbraide vs? They are those wandring⁽ⁿ⁾ *Empyricks*, that come into our Countrie to see and not be seene; who if they cannot haue the Moone to barke at, will barke at their ⁽⁶¹⁾ *shadows*: who whilest we doe but that which is commended and commanded, they doe that which is condemned and prohibited, yet are ever bawling and exclaiming against vs. We haue wiues; It is true, and haue the sacred Scripture to warrant vs; they haue none, but erect Stewes, and haue the Scripture to condemne them; a fault it is I must acknowledge in them that haue the gift of Continencie, to ensnare themselves with the Cares of wedlocke, in hope of profit or prefermēt. But a greater fault it is for such as haue it not to resolve to spend all their dayes in filthinesse and vncleannesse. No life without question is more pleasing and acceptable vnto God

(n) Quid non absurdum hi, quivocantur. Monachi, aliquando declamant: ipsi nihil experti rident fora, rident leges, non navigare, non equitare per illos licet, puto, non cacare; & quæ maxima pestis est coniugis quoque; ut rem frivolum detestantur, & humani generis propagationi operam dandam non putant.

Huttenus.

(61) Quibsdam canibus sic innatum est, ut non pro feritate, sed pro consuetudine latrent.

Senneca.

(o) *Quandiu solus erat. Ad-
dam nemo felicior; mox vt
comitatus, nemo miserior. solus
beatus civis patriæ, cõsatus,
infælicis exilij peregrinus, so-
lus stetit, comitatus ruit, solus
in requie & gaudio, comita-
tus in laboribus & doloribus
multis, solus immortalis, iunge
sociam, mortalis.*

Petrarch.

*Vt nobis, inquit, Coniux,
at vt mihi czelebs,
Vt nostrum simplex, ergo
tuumq; duplex.*

(62) *Charitas deus meus, ac-
cendeme; continentia iube;
Da domine quod iubes, & iube
quod vis.*

*August. lib. 10. confessions.
Cap. 29.*

(d.) *Ad irvidiæ tela decli-
nanda plurimũ valet, si omni
hominum generi, & consue-
tadini, faceret & iucundẽ
quispiam se accõm: odes dum
tamen rationis & modestiæ fi-
nei non transeat, ne cum fa-
ceret esse velit, ridiculus ap-
pareat.*

Cassil. lib. 2.

*Inter leges Græcorum sympo-
sacæ, icu convivales, hæc
fuit, vna; aut bibi, aut abiqua
docemur, aut observare mo-
res & consuetudines illorum
cum quibus vivimus, aut dis-
cedere.*

than a (°) *single life* for him that hath the gift of Con-
tinencie, and no offence more damnable than to vow
Chastitie, and to performe nothing lesse, better it were
for such a one to marry with deformitie it selfe. Con-
tinencie is a deepe mysterie, and every one cannot dive
into it: it is a word vpon which every one cannot lay
hold; which made a Reverend (62) *Father of the Church*
often to pray: *O Lord giue what thou Commandest, and then
Command me what thou wilt.*

*Thus ended the discourse betweene Rustico and Theol:
no sooner had Theol: made an end, but Rustic: steps
vnto Iurid: and (as Country-men when they come to
Towne are full of enquiries) requested him to fill up
the rest of the time they had allotted themselves to
spend together, and to acquaint him as his other two
friends had done, what might be the motiues to induce
him to take that honorable profession of the Law vpon
him, whose answer was as followeth.*

Iurid: Sir, I shall therein giue you all satisfactiõ;
many indeede were the motiues that gaue me eneou-
courgement vnto it, but these chiefly. First, I haue of-
ten heard, and experience hath since verified it vnto me,
that it is good wisdom and discretion wheresoeuer a
man converseth and weareth out that time that is allot-
ted him to spend vpon the earth, to know and finde out
as nigh as he can the (d) *nature and disposition of the people
with whom he is to converse, and to frame all his thoughts,
words, and actions vnto theirs, so long as they doe not savour
of basenes, superstition, or unworthinesse.* As for example,
if it had beene my fortune to haue lived at Rome, to haue
put on a resolution to haue lived after the manner and
custome of the *Romanes*: if in Italy, Germany, or any o-
ther of our Christian Kingdomes, to haue done the like;
and if it had so fallen out, that the Religiõ which I pro-
fess

fest had not suited with the Religion profest in these Countries, or my dispositiō with the nature of the people, to haue made choyce of some other climate where both our Religion and dispositions would haue more nearely sympathised, for that which mooveth others, prevaileth not with me, for though it were mine owne natiue Country, which I must acknowledge I preferre before all others; and desire (if there be any worth in me) to communicate it vnto it. Yet if my Conscience would not permit me to obserue the Lawes there read and taught, and the Religion there professed, I would seeke and search out some other Corner abroad where I might enjoy that libertie, which I could not doe at home. For I haue ever held it for a positive Rule, that he deserves not to liue within the confines of a Kingdome, that will not submit himselfe to the ⁽⁶³⁾ *Lawes of that Kingdome, nor to deserue the name of a Subject, that will not submit himselfe to the Lawes of his Sovereigne.*

And as the *Canonists* haue ever held him for a schismaticall person, that will not conforme himselfe to the Ecclesiasticall orders agreed vpon in solemne assemblies by the Reverend Fathers and Doctors of the Church, but out of a selfe-conceit, will seeme to be more wise than the generall Councells and Assemblies. So haue I ever thought him to deserue the name of an Out-law, and to be exempt from the benefit of the Law, that will not submit himselfe vnto the Lawes. Now because it is a hard thing, yea indeede impossible almost for a man to obserue those Lawes which he knoweth not, therefore did I desire to know the ⁽⁶⁴⁾ *Lawes of the Kingdome wherein I lived*, and thereby as a rule to frame and fashion all my actions by. And because every good thing the more common it is, a greater measure of vertue it contains in it: therefore was this one principall motiue wherefore I made the studie thereof my profession; vnto which I was the rather induced, because that I had

(63) Vnica gens sit, et vnica mens, rex vnicus, & sit Vnica lex, vnum fœdus, & vna fides.

Patrios ritus violare vbiq; gentium nefarium habetur.

Lips.

— Vir bonus est quis? Qui consula patrum qui, leges jurq; seruat.

(64) Non inuile consilium serenissimi nuper regis ad Henricum nuper principem, Operam da patrijs legibus; nam quomodo iuxta illas dices sententiam, si tibi fuerint ignote.

Proprium est sapientiæ nosse leges secundum quas vivimus.

Roth; lib. 2. Eschib.

often heard, and vpon inquiry I haue found it to be true, that all Lawes politicall are meere derivatives out of the primitive Law of God and Nature.

Ruffic. Sir, if you could but make that appeare vnto me, I should commend your choice, and preferre your profession before all other professions, the sacred profession of divinitie onely excepted.

Iurid. To giue you satisfaction in this poynt, I will first shew vnto you what the Law of Nature is, then what the Law of God is: and lastly, how all Lawes are derived out of both those Lawes, and so conclude my Discourse. The Law of Nature, or rather the vnwritten Law of God, is a diuine knowledge, to wit, reason and vnderstanding planted in the soule of man, whereby he hath ⁽⁶⁴⁾ *dominion over the beasts of the field, the fowles of the ayre, and fishes of the Sea.* For had those *Hydra's*, Lyons and Bulles, in spilling of whose blood *Hercules* got so much honour, beene endowed and made parraker of this Law, *Hercules* could not haue gloried and triumphed in those his Victories and Conquests over them. The Law of nature to procreate and engender, they had in as ample manner dwelling and abiding in them, but because they wanted this supereminent facultie of the soule, they were as *Sampson* without his haire, and had no power to resist him. It is by the vnderstanding alone, that we haue dominio not onely over those Buls, Beares and Tygers, that are without vs, but over our domesticke enemies, those Tygers, Wolues, and ^(f) *Cacodemonies*, our unruly lusts and affections that are within vs. It is this that allayes the hot, fierie, cholericke humour, distilling into it most soveraigne coole receipts of patience and forbearance; it is this that exhilarates our dull and drowsie spirits, infusing into them her quickning precious Cordials and restoratives; that in the midst of miseries giues vs cause of joy and merriment, and in the midst of joy puts vs in minde of our miseries, so as in the

(64) *Ratio perfecta proprium hominis bonum est: cetera illi cum animalibus satisque communia sunt. Valet et eriones: formosus est et pavones: velox est et equi: corpus habet et arbores, habet impetum et motum voluntarium et vermes, et bestiae: habet vocem et quantum dulciorem, mobilioremque, lusciniarum?*

Seneca epist. 76.

(f) *Affectus nostri sunt quidam Cacodemones, & appellantur amentes Consiliarii. Plato in convivio amorem, magnum Dæmonem, & vehementissimam omnium perturbationum nuncupavit.*

the former we be not so much grieved as to neglect our
selues, & so grow into despaire; or in the latter so much
joyed as to forget our selues, and so grow proud; it is
this that moderates those greedy desires of rapacity and
renacitie, teaching vs with what we haue to be conten-
ted, not to loose the benefit of what wee (a) haue, in
cōuētēg that with *Aesops dog* we haue not; not to envie that
which another hath, because he hath too much, but to
content our selues with what we haue, because we haue
enough, if we haue *meate*, (b) *drinke*, and *cloathing*, to
learne to be therewith contented, and to know that he
that hath so much hath enough, and he that hath more,
hath more than enough, not to envie our neighbour be-
cause he feedes more daintily vpon more varietie of di-
shes, but rather to pittie him to see him expose himselfe
to so great (c) *danger for so little profit*, to hazard his
health, his life, and all for a little pleasure, which vāi-
sheth even in the throat: not to repine at his costly gar-
ments, but rather to smile at them, to see him as much
as in him lyes, to invert the seasons of the yeare, to
weare such thinne, cut and carved suits in the midst of
Winter, more fit for the heate of Summer, and to let
thee know, that though thine be not so rich, yet they
are as warme, and lined it may be with farre more con-
tentment; and that those which he weares artificially,
the beasts wore before naturally, not to murmur at his
large Territories, but to consider that as he hath more
Corne and fruit, so he hath more (d) *thornes and briars*.
Not to grudge at his honours and preferments, for he
hath paid dearely for them, and still groanes vnder the
burthen of them; for many are the cares that accompa-
ny greatnesse: the *tall Cedar* is *subject to stormes and tem-
pests* on the mountaines, when the poore shrub lyes se-
curely in the valleyes; it is this alone that instructeth vs
to carry our selues vprightly and honestly towards all
men, to giue vnto Superiors honour and reverence, to

Inferiors

(g) Vide apologum de *Pbi-
lunela* & *accipitres* quo signi-
ficatur eos esse inconsultos,
qui spe maiorum quæ incerta
sunt, quæ in manibus ha-
bent, amittunt.

(h) *Vitæ* & *vestitus* sunt
diuitiæ Christianorum.
Hieronymus.

(i) Vide fabulam de *muliere*;
quæ significat multis *gula*
multorum malorum causam
esse.

(k) *Semper habet* *visum*
impressa potentia curas,
Anxia perpetuis sollicitudinibus.
De potentum vita Morus.
Scitū est illud Lyrici Poëtæ;
Sæpius ventū a iustis ingēs
Pinnis, & celsæ gravioze casu
Decidunt turres, feriuntq;
summos Fulgura montes.

Vide Apologum de *Abine*
& *Dumeto.*

(1) Omne tempus feret *claudius*, non omne *Catonis*.

Carilinum

Quocūq; in populo videas,
quocūq; sub axe,
Sed nec *Brutus* erit, *Bruti*
nec *avunculus* usq;

Pulchra hæc laudatio & *virum doctum*; sed illa melior,
& *virum sapientem*; et illa optima,
& *virum bonum*.

Si quicquid rarum charum
est pretiumq; meretur;
Crede mihi, res est, *vir*, pretiosa, *bonus*.

(m) Hoc aded *Ethnico Alexandro Severo Imperatori* placuisse dicitur, ut in palatijs præscribi juberet, quod omnium oculis expositum esset, & cum aliquem castigaret, per præconem edici iubebat; *Quod tibi fieri non vis alteri nefeceris*.

(*) Est *mel* internā concludens parte *venenum*;

(n) Est *flus* arcano portans in cortice *varmen*;

(o) Est *Syren* capiens verbis fallacibus *aures*;

(p) Est fallax blandam prætendens *Scorpio* caudam.

Formosus ille *Domitianus* amico scribens, ita scripsit: scias, nec gratius quicquam decore, nec levius, neq; tantum gaudij *venenum* tulit, quantum *fugien* teret doloris.

(q) Gravior est virus veniens de corpore pulchro.

(r) Me proprium nunc ille putat, propterea ille putabat, Ast ego nullius sum nisi *fortis* ager.

Morus.

(1) Gold guilds the virtuous, and it lends them wings, To raise their thoughts vnto the rarest things.

But with the *Janæ* she vvied never mell, But to doe service to the hags of hell. *Bartas*.

Crates olim divitias multorum assilavit ijs siculis quæ in altis montibus nascuntur, & quibus homo fructum non accepit, sed *corvi* & *milvi*. (i) *Scortatores* & *adulatores*.

Lipsi lib. 4. poli.

were

Inferiours due respect, to equals mutuall loue and societie; not to deifie the rich because they are rich, nor to oppresse the poore because they are poore; but to esteeme of povertie clad with *honestie* above ⁽¹⁾ *dishonestie* clad in gold and braverie: it is this that reades vnto vs those golden lessons of moralitie ⁽²⁾ *to deale with all men as we would be dealt withall*, to take no advantage of simplicitie, nor to suffer our selues to be misled by subtiltie; to be as wise as serpents, yet as *innocent as Doves*. It is this that restraines the appetite from wandring after those fading pleasures, which are let in by the cements of the bodie, the eyes, the eares, and the rest of the senses: so long as the eye listens vnto her commands it is free from those allurements and temptations by which it is so often deceived: she can picture out what beautie is, that it is a ^(*) *sugred payson*, a ⁽ⁿ⁾ *Worme-eaten rose*, an ^(o) *enchaining Syren*, a ^(p) *venemous scorpion*, a bewitching *Circe*, a fading vanitie subject vnto age and sicknesse, and not worthie the looking after, an ornament onely when ^(q) *vertue is seated in the midst of it*; and no worth in it, but to adde a lustre vnto it; shee can tell it likewise that those heapes of stones so methodically piled together, the sumptuous buildings of the world, after which it so much gazeth, are but ^(r) *transitories*, *now yours*, *anone his*, *presently after anothers*, good onely for recreation, evill for habitation, good to recreate our selues withall, while we wander as Pilgrimes vpon the face of the earth, evill to settle our affections vpon, *instruments of good* ⁽ⁱ⁾ *to those that are good*, but *instruments of evill* to those that are evill, producing in the one the effects of liberalitie, hospitalitie, and bountie, in the other of ambition, oppression, and all manner of licentiousnesse, therefore not to be neglected as if there

were no worth in the, yet not to be regarded as though there were no worth without them, but to esteeme them as good servants when they meeete with good Maisters. So long as the eare listens vnto her Commaunds, yet is free from those inticing (65) *Sycophants that doe so often applaud when there is just cause of reproofe*, proclaime peace and safetie when the enemy is at hand, friendly foes the greatest enemies to a Common-wealth. So long as the (66) *taste listens vnto her Commaunds, it is free from those allurements by which she is so often beguiled*, she can tell it that the purchase is but small, the price gear, the pleasure appearing in the palate, and vanishing in the throte, the paine oftentimes throughout every part and member of the bodie; So long as the smell listens vnto her Commaunds, it is free from the tortures and torments of the head, she can tell it that those many sweet odors that it so sucks in, doe not so much content the nostrill as offend the braine. So long likewise as the touch listens vnto her Commaunds, shee can tell it that the dumbe Creatures, the Bulls, the Beares, the Apes farre surpasse it in the delight thereof; it is this that hath a cure for every maladie, that can in all degrees and conditions of life, administer matter of joy and comfort vnto thee; if thou be of meane ranke and degree in the place where thou livest, this can tell thee that they who haue had the most glorious and specious titles of honour, haue beene blurred with the most ignominious blots and stains of dishonour, and although thou hast not that respect which they had, yet thou hast not those defects which they had, if thou live in a poore estate, this can tell thee that the riches of many a man haue beene the ruines of many a man, & that it matters not though thou be not so rich as *Craesus*, if thou be not so poore as *Lazarus*: if thou hast had many losses and Crosses, this can tell thee, that they who haue governed Kingdomes in the morning, haue beene foot-stooles in the evening,

M

and

(65) *Qui fronte solis
Astutam rapido servans sub
pectore vulpem.*

Perli:

*Introrsum turpes, speciosi pelle
decora.*

(66) *Vide fabulam de mus-
cis. In cella quadam, melle
effuso musca advolantes co-
medebant; implicitis autem
earum pedibus evolare non
poterant; quum verò suffo-
carentur, dicebant, miserae
nos, quia ob modicum cibum
perimus.*

(c) Philip Commynes saith, *that he once saw a Duke of Exet. beg his bread from dore to dore in the Duke of Burgundies Court.* Phil. Commin: lib. 2. cap. 4. *The Duke married the Lady Anne, the daughter of Richard Plant. Duke of Yorke, and sister to King Edw: the fourth: his Father was Earle of Huntingd; and Duke of Exet. Earle of Ibery in Normandie, and Lord de la Spir, Admirall of England and Ireland, and Constable of the Tower of London.*

Sapienter Demetrius Phaleræam vitam securam, & sine ullis fortunæ incurfionibus mare mortuū vocabat: neq; defuncti, qui fortunatiorem Alexanderum putarunt, si fortunæ faciem sciviſſet aliquando vidiffet: Et Scipio extinguiſſis Carthaginenſibus, rempublicam Romanam majore in diſcrimine fore adverſus Catonem contendebat.

Ad hoc ſacramentum addiſſimus (ſit Seneca) ferre mortalia, nec perturbari his quæ vitare noſtræ poteſtatis non eſt: in regno nati ſumus, deo parere libertis.

(x) *Sit felix & magnus Caſar & verè Auguſtus, ſed filiam tamen Iuliam habet, & uxorem & neptem, & horum tædio quotidianâ inedia imponi veller, nec poſſet.*

Lips: lib. 2. de Conſtant.

(u) *Periſſemus niſi periſſemus, fuit dictum Themiftocli, cum munera exul à rege magnifica cōſequutus eſt.* (w) *Pro Dodonæo oraculo habendum eſt quod Ariſtot. dixit: ubi mens plurima & ratio, ibi fortuna minima; & ubi plurima fortuna, ibi mens perenigua. Ariſt. lib. 1. Metaph.*

Non datur ut rebus percellat in omnibus vnus. Vide fabulam de pavone. Angelus in penna, pedis latro, voce gehenna. Non omnes Catones, aut Scipiones, aut Læli poſſumus eſſe. Cicero.

(67.) *Altera me in terris non eſt ſacundior ales, Tu me plus loqueris, plus ego ſcribo tamen; de Cornicula & Aquile. Owennus.*

and that ſuch as haue maintained thouſands, haue beene glad to (*) *beg for livelihood*: if thou be troubled with weakneſſe and infirmitie of bodie, this can tell thee that it is the beſt Schoolemaſter to teach thee to know thy ſelfe, and the beſt perſpective to diſcover vnto thee the way to eternall bliſſe and happineſſe, which the interpoſition of pleaſures and delights would keepe from thee. If thou be troubled with a froward wife, or diſobedient childe, this can tell thee that *Socrates* had his *Xantiſſe*, and (*) *Auguſtus* his *Iulia*, the one a froward wife, the other a diſobedient childe: if thou liue in a kinde of exile and baniſhment, and art compelled for thy Conſcience ſake to forſake thy Country, thy wife and children, and the poſſeſſions which thou and thy forefathers for many yeares enjoyed, this can tell thee that (*) *Themiftocles baniſhment and degradation was a preferment and exaltation vnto him*, and that he had beene vndone, if he had not beene vndone: if thou haſt not that abundant meaſure of knowledge which others haue, this can tell thee that wiſedome conſiſteth not in Contemplation but in action, not in diſputation but in conuerſation, not in much knowledge, but in an honeſt and vertuous life. If thou haue not that outward comely feature in thy lims and lineaments of thy body, which others haue, this can tell thee, that *God gives not to every one* (w) *every thing*, though the Peacocke be the faireſt, and moſt beautifull of birds, yet the little Nightingale farre ſurpaſſeth her in her tunes and notes, though the Aſſe, the Elephant, and the Cammell, are the ſtrongeſt of beaſts for burthen, yet the little Fox ſurpaſſeth them in wilineſſe and ſubtiltie; though the (67) *Crow*

and Parrat prate most, yet the Goose and Gander write most; so that where there is crookednesse in the bodie, there may be vprightnesse in the heart, where there is weaknesse in the body, there may be strength in the braine, and where there is a defect in the tongue to speake, there may be a dexterity in the hand to write. If thou be come of meane parentage, this can tell thee how that the most

(*) *Noble Princes hane sprung from meane beginnings.* How *Tamerlaine* from a hogheard became to be King of the *Scythians*: how *Theodosius* from an Inholder, *Bonifacius* from the sonne of a Schoolemaister, and *Valentinian* from the sonne of a Rope-maker to be Emperours. How *Telephantus* from a Chariot-maker to rule over the *Lydians*. How *Agathocles* from the shop of a Potter to governe over the *Sicilians*. How *Hiberbolus* from the sonne of a Chaundler to governe the *Athenians*. How *Virgill* from the plow, *Horace* from a Cryer in the Citie, and *Cato* from a poore Cottage in *Tuscaine*, to purchase their Princes favour: and that they who now stand so much vpon their pedigrees, and vpon termes of honour, were sometimes as (y) *meane as thou art, and may in the next age end where they began.* If the plague and pestilence hath made thy Countrey desolate, this will tell thee that thou oughtest not to murmur and repine, but to thanke God that he hath dealt more mildly with thee, than he did with the *Israelites* in the dayes of King *David*, or with the *Gracians* in the dayes of *Michael Duka*, when the living were scant able to bury the dead, or with the *Romanes* in the dayes of *Iustinian*, or with the *Italians* in the dayes of *Petrarch*, when (as he affirmeth being that Country-man) amongst a thousand there liued not ten. If an enemy hath made an inuasion and inrode into thy Country, this will tell thee, that thou oughtest not to complaine of the miseries of the time, but to thanke God that he hath not permitted him to triumph over thee as (*) *Cato did some-*

(x) *Iuuenalis* cuiusdam gloriant de sua origine sic ait. Majorum primus quisquis fuit ille tuorum, Aut pastor fuit, aut illud, quod dicere nolo; Malo pater tibi sit *Thersites*, dum. nodò tu sis *Æacida* similis, vulcaniâq; arma capellas, Quàm te *Thersiti* similem producat *Achilles*.

Iuven.

(y) *Origo cunctarum una est, vnus parens humani generis, vnus fons vniuersorum, qui vicissim modò turbidus, modò nitidus, ad vnumquémq; nostrum peruenit: hinc est vt qui heri clarus, hodie obscurus fiat; et qui heri per medias vrbes strenuum Cornipedes, aureis habenis incesserat; hodie per squalentia campû, pigros boves humili pugna sollicitet.* *Petrarch.*

(*) *Plutarch* in *Catone*. *Cæsar* fatus est quidem glorian, vnde cecis centena & nonaginta duo milia hominum præliis a se occisa. *Quintus* et *Æchius* miferunt centum decem *Gallorum* milia, *Cæsum* *Marium* ducenta *Cymbriorum* occidisse.

Lysilab. 2. de Consp.

times in Spaine, when he boasted that he woud more Cities, than he had beene dayes there, nor to kill and destroy, as *Cesar* and *Pompey*, *Quintus Fabius*, and *Caius Marius* sometimes did. If a famine hath over-spread thy Country, this can tell thee, that thou oughtest not to repine, but to thinke God that thy wants are not so great as were the wants of the (*) *Romaines* under *Honorius*, when as the flesh of man was set to sale, as if it had beene the flesh of *Sheepe* and *Oxen*: or was the scarcitie in *Italie* in the dayes of *Iustinian*, when as in the Country of *Pysa* fiftie thousand perished for want of food, and when as the excrements of men were thought to be good food and nourishment. So that it is the vnderstanding that is all in all, that can as well search into things remote and placed in the (*) furthest parts of the world, as of things present and at hand. That can in an instant climbe vp into heaven and behold *Orion* and the *Pleiades*, *Aquilo* and *Boreas*, *Phosphorus*, and *Vesper*, much distant one from another. That can on a suddaine descend into the Center of the earth, and in an instant walke the Circumference, passe through the foure parts of the world, discover the qualitie and the condition of the people together, with their severall Lawes, Customes, and manner of Government; tell vs by what meanes the great and flourishing Nations of the world haue attained vnto so much growth and stature, and by what meanes againe they haue come to ruine and destruction; how this man atchieved vnto so much honour, how that to so much detestation and hatred. How *Rome* became so rich, How *Carthage* so poore: how *Cesar* so great; how *Pompey* so meane: by the example of the one to follow and pursue, by the example of the other to flie and avoyde.

Russic. How commeth it to passe, that nature having so excellent a servant, that shee cannot haue her rights and Ceremonies more duely performed vnto her, that the

(*) Sub *Honorio Imperatore*
Roma: mirraritas & caritas
 annonæ omnis, vt hemines
 hominibus jam immoerent,
 & in *Circo* palam audita est
 hæc vox: pone pretium hu-
 manæ carni.

Lipsi:

(68) It is thin that in the
 twinkling of an eye,
 Through all the heavenly
 Provinces doth flie.

the bodie in stead of foundnes in every part, should produce nothing els but Apoplexies, Gowts, Dropsies, racking diseases of the stone, and infinite other infirmities: and that the minde in stead of firme and setled resolutions, should yeeld nothing els but wavering and wandering conceits and imaginations.

Inrid: Sir, your question cannot be better answered than by the sollicitation of the two women, the one chaste, the other a strumper, that set vpon *Hercules*. *Hercules* in the prime of his youth intending some noble atchievements, and thereby to raise an (*) *immortall fame vnto himselfe*, was set vpon by a harlot, who solli-cited him in manner following. Sir, it doth not become a man of your qualitie to vndergoe adventures, to be ever climbing the steepie craggie Mountaines, and never come to the top of them, to be by *Boreas* tost to and fro both by Sea and Land in continuall daunger of death, aduētures fit for such as haue nothing els but their lives to loose, but as for you that haue a paradise bequeathed vnto you vpon earth, to be rolling *Sisyphus*-stone, to be climbing vp the steepie mountains, when you may walke in the greene pastures, to expose your selfe to the heate of Summer, & cold of Winter, when you may be walking in your shady groves, or in your warme house, to be an *Atropos* to your selfe, to pull ruine and destruction vpon your owne head, when you may sleepe securely, shot-free, environed with the loue of your friends; it is a wilfull vanitie in my opinion: which the chaste woman hearing, thus replies, (69) *Beware of her, and of her Counsels*, I haue knowne her long & many of her friends and favourites, but never knew any but ruine and destruction was the end of them; they were not like other people, but monsters in nature, (*) *old when they should haue beene yong, and yong when they should haue been old; tortured with old weake and crasie bodies in the midst of their youth, and troubled with idle, vaine, and childish imagina-*

(*) Stat sua cuiq; dies, bre-
ue & irreparabile tempus
Omnibus est vitæ: sed sanā
extendere fas est

Hoc virtutis opus. Virg.
Exiguū nobis vitæ curri-
culū natura circumscripsit,
inmensū gloria: nam si me-
morā bene redditæ vitæ
non esset longior, quā hęc
vita, quis esset tam amens,
qui maximis laboribus et pe-
niculis ad summam laudem
gloriæq; contenderet?

Cicero.

Xenophon de factis & dictis.
Socras. lib. 2.

(69) Nulla fides veneri, leui-
ss, interq; planetas
Ponitur, haud inter sydera
fixa rotatur.

(a) Qui sunt in tuo sodalicio
iuvenes quidem debili corpo-
re, sed in solido animo; quos ve-
pudet anteactæ vitæ, ita præ-
sentibus onasti malis gra-
uantur.

Xenoph:

Nequitia vite non fuit esse
senem.

Libidinosi & intemperans
adoleſcentia effixum corpus
tradit senectuti.

Cicero.

(b) *Fabula vos estis iuvenimus; senimus; tabernis*
Et trivis, & vos garrula ludat anus.

(c) Nulla sine difficultatibus gloria, nulla non virtus in excessu habitas, hand facile adcunda, confragosum huic durumq; est iter. Labor Romuleus ducit, Scipiadus, & Camillus; labor Fabius; labor Curios; labor Fabritium, & Metellus; labor magnus Pompeius; labor Hambalem; labor Iulium Casarem quoq; illustravit. Petrarca.

(d) Est commune proverbium Anglicanum.

First deserue, then desire.
Nihil eorum quæ bona sunt dant hominibus dii sine labore & cura, verum si deos tibi propitios esse velis, colendi sunt viri; dii si ab amicis diligi optes, amicis est beneficium: si à quapiam civitate honorari desideres; civitati aliqua utilitas adferenda est: si à tota Græcia ob virtutem in admiratione esse velis; conaberis toti Græciæ benefacere: si ut tibi terra fructus producat; terra tibi colenda est: si iumentis divitias acquirere animus tibi sit; iumentorum tibi cura adhibenda est: si rebus in bello gestis clarus haberi cupias, amicos quidem à scivitate liberando, inimicos vero in servitutem redigendo animum intendere oportet; si velles corporis valere robore, corpus alueri oportet, & animi consilio parent, viri laboribus & sudoribus exercetur.

Hercules laboris. Diod. Sicul. lib. 4. rerum antiquarum.

Pemilope semper præstes, modò tempore vinctes,

Gubernator in tempestate dignetur

Enset in medijs prudentia certa periculis,

Mille inter lethi facies; sine sanguine parat,

In deepest perills sheweth wisedomes prime,

Conquest yields but little honour,

tions in the declining time of age. And as for you and your progenitors, I have knowne you and them long also, they were sober, learned, and wise, and the world hath taken speciall notice of them for all these, and for you to make your selfe a bastard, that was so truly borne, the (b) Poets would descant and make rymes upon you; not to excell them would be some disparagement, but not parallell them, would be an infamie vnto you. Sir, you know, that there is nothing to be had vpon earth, but by labour and (c) industrie, these are the keyes that open the gate to fame and renowne, and the only coyne that passeth currant there. If *Cæsar* had slept and beene ruled by her precepts, his name had beene extinguishd with his Carcasse long before this time. And the *Romans* would haue had no cause to haue triumphed in this their valiant Champion for his noble atchievements against *Pompey* in the *Pharsalian* fields. If *Alexander* had done the like, the world would haue had more Monarkes than one, and the *Macedonians* had no cause to glory in him, it was his industry that raised him, his securitie that overthrew him. Experience teacheth vs, that if wee doe expect any thing from our friends, that it is fit that wee doe endear them vnto vs by some noble (d) engagements from them, if from our Country, that wee should deserve something of our Country, gold is not tried but by fire, nor valour discovered but by danger; it is action which produceth vertue, the standing water savours strongly, when the running water smells sweetly; the earth tilled brings forth Corne, when as lying barren, it brings forth nothing but nettles and brambles. It is not sufficient for you to eate, drinke, and sleepe,

Exempl. lib. 3. de sapientia & diffinitio Socratis.

Non iuvat ex facili læta corona iugo.

Capta vides serò Pergama, capta tamen.

In acie miles probatur.

Et sequitur clara virtus animosa coronas.

Ductori stentem proferat victoriam laudem.

Through thousand deaths, true valour seeks to climbe.

If bloody danger doe not waite vpon her. Bartas.

and so passe away. Such Lectures *Epicurus* read many yeares agoe to his *Bacchanalian*-belly-gods, nor fit for *Hercules* the sonne of *Iupiter* to learne. You were borne to greater matters, there is a Lyon in *Nemaa*, a Hydra in the fennes of *Lerna*, a Bore in *Arcadia*, Centaures, Harts to be vanquisht, *Stymphalides* to be killed, *Angas* hath an Oxestall, *Creta* hath a Bull, *Thracia* hath a *Diomedes*, *Spaine* a *Ceryon*, *Thesens* and *Pirithous* are to be relcued from *Cerberus*; and golden Apples are to be fetcht out of the garden of the *Hesperides*, and the Dragon to be surprised. These are labours fit for you to adventure vpon, besides these, you haue Children, to whom God and nature enioyneth you to giue good example by a vertuous life and conuersation. You haue friends, kindred, & acquaintance, whose eyes are much vpon you, and expect from you in some degree labours to surmount the ordinarie pitch of common people: lastly, you haue a soule composed of a diuine, pure and immortall substance, and now is the time to furnish it, to behaue your selfe like the sonne of so great a Father; that when age, and sicknesse, and death approach, and friends and kindred and acquaintance faile, the sweete (*) remembrance of those many noble victories, which you in your youth haue aschiued vnto, may then solace and re-
vive you, and waite vpon you to the (†) *Elysian fields*, there to receive your reward with the Captaines, Souldiers, and noble Heroicke spirits of the world. With these and the like prevalent perswasions, the chaste woman at last prevailed. So that aptly may I compare the vnderstanding vnto the Chaste woman: vnto whose Commaunds so long as the senses are obsequious, so long God and nature haue their rites and ceremonies duely performed, but when they are directed and guided by the will and appetite, then they are excluded and debarred of the things which belong vnto them: wherefore may the will and appetite fitly be compared to a

(70) *barde*

(e) Dulce quidem est non
nunquam amara recordari.
Nam demulcent animum
transmissa pericula.
Hæc olim meminisse iuvabit
— iuvat evasisse tot vrbes.
Argolicas, mediocq; fugam
tenuisse per hostes.

Vire.

(f) *Tibullus* Poetica quidam
suavitate *Camporum Elysiorum*
voluptates sic describit.
Hic *Chorea*, cantrúsq; vigent;
passimq; vagantes
Dulce sonant tenui gutture
carmen aves.
Fert *Casam* non culta seges,
rotóq; per agros
Floret odorifera terra be-
nigna rosi.
Ac juvenum series teneris
immista puellis
Ludie, et assidue prælia
miscet amor.

(70) *Lenam non potuit,
potuit superare lenam;
Quem fera non valuit vin-
cere, vicit fera.
Orem de Hercule.*

(70) *bawde or strumpet, who by seeming pleasures and tick-
ling delights, which appeare and vanish in an instant,
withdraw the affections of the best affected husbands
from their beloved bosome bed-fellowes.*

Rustic: But how commeth it to passe, that the will
and appetite should so much covet and thirst after those
things which tend to ruine and destruction.

Iurid: Sir, your question hath beene much Con-
troverted amongst the auncient Academicks of natures
Schoole, and the Doctors haue beene much distracted
about it; some haue beene so presumptuous as to lay
the fault vpon *Iupiter* himselfe, and to say that he hath
two Tubs, the one a Cabinet for vertues, the other a
cage for vncleannes, and that when it seemes good vn-
to him, he doth distribute vnto one, justice, wisdom, e,
temperance, and fortitude, and to another folly, pusil-
lanimitie and intemperance; but the most wise and dis-
creete among them, haue accused and condemned this
as a fault of high presumption, and haue affirmed, that
as well might they maintain that the Lyons might pro-
duce Elephants, Elephants Beares & Wolves; the earth
that which is proper to the heavens, and the heavens
that which is proper to the earth, as that the fountaine
and source of goodnesse should produce any thing, but
that which is good. Others haue imputed it to the
Constellatiōs & Planets vnder which they were borne,
but this hath beene rejected likewise as a paradoxe: for
as well might they maintaine that order might produce
confusion, as the Sunne, Moone, and Starres, that keepe
their constant courses any such effect: others to their na-
turall temper and inclination, but this the whole body
of nature hath cōdemned as erroneous, for as it is in the
great sublunary world, consisting of reasonab'le, sensi-
tive, and vegetative Creatures, the inferior readily sub-
mit themselves to the superior, the vegetative to the sen-
sitive, the sensitive to the rationall, and all to maintaine
and

and vphold that great bodie; So it is in the Epitome or
(8) *little world* comprehended in man, the (h) *mouth readi-
ly performs her office*, becomes the gate to let in food
and sustenance, the palate the instrument to try & touch
it, the stomacke to chilisfe it, the mesuraicke veines to
waft it to the Liver, the Liver to die it into sanguine,
and through the great and maine Ocean, the *Vena Cava*
to convey the vertue thereof to the rest of the parts of
the bodie: so readie is every part and member of this
little world to doe their rites and services to each other.
So that in the naturall inclination it cannot be, for that
(71) *nature doth ever incline to that which tends to the pre-
servation of it*, and the will to destruction, others to nur-
ture and education, but this likewise hath beene reje-
cted; for although these great Doctors did attribute
much to education, and knew well that with what li-
quor the (i) *vessel is first seasoned, it will ever rellish there-
of*; that the earth brings forth fruit according to the nature
of the (72) *seede*; that we gather not grapes of thornes or figs
of thistles; yet because there was not the best *Aristoteli-
an*, *Platonist*, or best proficient in natures Schoole, that
could performe and pay vnto her what of right did be-
long vnto her, therefore it could not be for want of
nurture and education. Thus did the Philosophers long
weary themselves in searching after this mysteric, vn-
till at last they found it out, they found that (73) *nature
was corrupted*, that the light of knowledge which shined
in them more cleare then *Hesperus* was eclipsed, igno-
rance and errour was induced, and by a custome made
another nature: which made some of them both to ad-
mire and pittie the nature and condition of man, when
they saw how the * *eyes whose proper objects are the heaues*

(8) Dicitur homo mixto-
genus, quia est vniuersi or-
bis Epitome, seu abbreviata
mundi tabella; nam continet
in se quatuor elementa
et omnes mundi virtutes.

(h) Duo sunt ora precipue v-
sus; vnus, vt per illud cibus su-
mat, alter vt teratur, & in
ventriculū ad vitam susten-
tandam traiciatur; in hunc
finem duobus dentium ordi-
nibus, quasi duabus molis
munitur, quibus cibus tera-
tur. Nam vt in molendino a
duabus molis granum cōtre-
ritur, ita est in homine; nisi
quod in molendino inferior
stat, superior movetur, con-
trarium in homine.

(71) Scaliger reports of a
Tree growing in a Province
called Pudefaramia, that if a
man come anere it, it will pull
in her bones, and as soone as
he goes away, it will put them
forth againe; and therefore is
called the shamefast tree. And
Arist. reports of the Spongies,
that if a man put forth his hand
to take them, they shrinke toge-
ther on a beape and vnite their
forces; which are euident proofes
of that natural ingrafted desire
in all things to preserve their
being.

(i) Quo semel est imbuta
recens terribat odorem
Testa diu. Horat.

(72) Est in iuuenicis, est in
equis, patrum
Virtus, neq; imbellē feroces
Progenerat aquilæ Colum-
bam.

(73) Adam by his fall lost both forme and fashion:

His rosy cheeks are changed to earthen hewe, His dying bodie drops an icie dewe:
His teare-drownd eyes, a night of Clouds bedymd, About his eares a buzzing horror swims:
His fainting knees with feebleesse are humble, His saultring sciss doe slide away and flunke.

(*) Os homini sublimē dedit. Ovid.

Bartas.

(*) Bonus odor lucri ex re
qualibet.

lye groveling vpon the earth : how the eares listen after
nothing more than enchaunting charmes of Syrens :
how the (*) *nostrils savour nothing more than turpilu-
cre* : how the touch and taste nothing more than what is
prohibited; how the tongue whose vsuall tune and tone
was to warble out prayles and prayers, spues and vo-
mits out nothing but oaths, execrations, and blas-
phemies, how the hands the instruments of charitie,
are become the instruments of extortion & oppression,
how the very vitall parts are corrupted, how the heart
the receptacle of honestie and integritie, is become a
cage of vncleannes : how the Liver that was vsed to
send forth nothing but pure, cleare, & sanguine blood,
distills nothing but waterish, cholericke, and melanco-
licke blood; how the spirits sometimes agile, nimble and
quicke, are become dead, and dull, and voyde of life :
how every part of man is altered and changed from that
which sometimes it was; how after the example of their
great Lord and Maister, the inanimate Creatures haue
revolted, how the ayre forsakes her proper station, and
vnnaturally descends into the Cranies of the earth, and
causeth a generall ague in the whole body of the sublun-
arie world ; how the fire breakes out in rebellion,
wasts & consumes the very dwelling of her great Lord
and Maister; how the (*) *earth in stead of fruit brings
forth thornes and thistles*, and a thousand filthy foggie
fumes and vapours; how the foure Rivers *Ganges, Ty-
gris, Euphrates, and Nilus*, in stead of watering and re-
freshing the garden of their Maister, drowne and over-
whelme it; how all things generally haue lost much of
that worth and goodnesse, which sometimes they had.
So that the Heathens by the glimmering light of nature
which remained in them, did poynt in a manner at the
fall of man. So much satisfaction doe they that had no
other Academie than natures Schoole giue vnto you,
but he that is the meanest Disciple in the Schoole of
Christ,

(74) - The fullen envious earth
From blackest cells of her ioule
breath, sends forth
A thousand foggie fumes,
which every where,
With cloudie mists heauen cri-
shall front besmeare.
Barras.

Christ, that had not onely nature for his guide which they had, but grace which they wanted, can fully resolve you: that in the beginning it pleased the Creator of heaven and earth to stampe in man his owne image and picture, to giue vnto him which was denyed to all other Creatures, a diuine, pure, and immortall essence, a soule endowed with many rare and admirable faculties; heaven and earth to hold at will, together with a free vse of all the Creatures, both of the fowles of the ayre, and fishes of the sea, and of all the Creatures that walke vpon the face of the earth, both sensitive and vegetative, onely amongst the vegetative reseruing vnto himselfe a little Tree, enjoying him vpon a strict penaltie, that he should not dare to adventure vpon it, being a fruit provided for his owne palare; but he not contented with those things, which were so freely granted him, coveted after those things which were excepted; wherefore God in iustice for his disobedience entred vpon the whole, yet dealt not with him as he had deserved, but out of his abundant goodnes and fauour vnto him regrants the same, but vpon other termes and conditions than before; for whereas before the earth of her selfe yeelded her encrease without any plowing or sowing; whereas before he had an (*) *vn*derstanding more cleare than the morning starre, whereby he was able to discerne in himselfe the summe and scope of all those sacred Bookes which haue beene since written of the knowledge of Arts and Sciences, of the heaven and of the earth, of naturall and morall Philosophie by the holy Prophets, Apostles, and Evangelists, by the reuerend Fathers and Doctores of the Church, and by the learned Sages and Morallists of the world; whereas his will before was guided by his vnderstanding, and the appetite and the rest of the affections never exceeded the rules of reason, the case is now altered, the earth will no more yeeld her encrease of her selfe; he must not now ear be-

N 2

fore

(k) Antequàm peccasset Adam, anima erat rationalis, perfecta & beata, corpus habens, non quale nos habemus, fragile, ac mortale, sed quale cõgruebat tali animæ, quæ nondum in se Dei similitudinem corruerat; postea verò cum peccauit, anima rationalis cupiditate corrupta est, corpus habens quale nunc habemus.

August.

O too too happy had that fall
of thine,
Not cancelled so the Character
diuine.

Bartas.

Knowledge was then the
soulesoule torchlight,
The spirits port, and lanthorne
shining bright.

But now our knowledge hath
forted, and trains,
A drooping life, an over-rack-
ing frame.

A face forlorn, a sad, a sullen
fashion,

A restless toyle, and care selfe
pinning passion.

Bartas.

The mightie world did setne
an instrument,
True-firmitie, well tained, and
banded excellent.

— But now for melodie
Of warbling charmes, it yeelds
most hyscously.

(75) Our affections are aptly
compared to the sword which
Hector gave Ajax; which so
long as he used against his ene-
mies, served for his defence,
but when he began to abuse it
to the hurt of harmlesse crea-
tures, then it turned into his
owne bowels.

(1) Quis scribit in cordibus
hominum naturalem legem
nisi deus? De qua Apostolus
ait; cum enim gentes qua le-
gem non habent, naturaliter,
qua legi sunt, faciunt; hi le-
gem non habentes sibi sunt
lex, qui ostendunt opus legis
scriptum in cordibus suis, con-
stante conscientia eorum,
& inter se invicem excusante
vel accusante in die quo ju-
dicabit deus occulta homi-
num.

Augustin.

Et idem Augusti manu for-
matoris in cordibus nostris
veritas scripsit. Quod tibi pro-
vi non vis, alteri ne faseris.
Hoc & antequam lex daretur,
nemo ignorare permixtus est,
ut esset unde judicaretur; etiam
et quibus lex non est da-
ta, sed ne sibi homines ali-
quid defuisse querebantur,
scriptum est etiam in tabu-
lis.

(m) Nihil aliud in Concilio
Pontifici Romano credibile est
in tot congerendis legum cen-
turiis, quam ut plurimos
Canonum suis articulis recte
ostenderet, quod uberior fru-
ctus ei ex dispensationibus
accrederet.

Vide in proximo ad refor-
mationem legum Ecclesiasticarum.

fore he hath sweat for it, labour and paines must now
be his rent, or els he cannot enjoy the enheritance; the
vnderstanding which was sometimes like *Argus*, Eagle-
ey'd and cleare sighted, is now become like *Polyphemus*,
darke and obscure; the will and the (75) affections,
which sometimes were as obedient as a servant, are now be-
come as disobedient as a rebell: all things are now out of
order: and all by reason of the fall and transgression of
our first Parents. So you may see the reason plainly
wherefore the will and appetite doe so much desire that
which tends to ruine and destruction.

Rustic: Sir, it should seeme then that man by his fall
is in worfe case than the bruit Creatures, the birds of the
ayre, and the beasts of the field; for they naturally de-
sire nothing which tends to their ruine and destru-
on.

Inrid: It is true. If God out of his abundant grace
and favour towards him had not had compassio of him,
he had beene in worfe case indeede, for that he had sub-
jected himselfe by his fall to an eternall death and pu-
nishment, from which the bruit Creatures are exempt;
but it pleased the Almighty to send his onely begotten
Sonne to helpe him vp againe, and to Epitomise the first
vnwritten Lawes that were in his (1) Creation planted in
his soule, which he by his fall had slubbered and defaced, and
to deliver them vnto him by his servant *Moses*, to the
intent that he might lay hold of them, and reprint them
in his soule againe, and so be raised and remitted to his
former inheritance.

Rustic: What were those Lawes which were delive-
red vnto *Moses*?

Inrid: You may partly know what they are, by tel-
ling you what they are not; they are not those *Canoni-
call Bookes of Law* which were sent from (m) Rome, like those
of *Dionysius Syracusa* as gins to entrap the world, nor the
Cereemoniall Leviticall Lawes, for those are abrogated,
but

but the divine morall Lawes which God was pleased to deliver vpon the Mount vnto *Moses*, short, perspicuous, and pithie, Ten words, comprehending Ten Commandements.

Rasfic: Were the Lawes that were first infused into the soule of man so much defaced, that he should neede a remembrancer to put him in minde of his Creator? or was any man ever so sottish and stupide as not to beleeve and acknowledge the true and ever-living God to be his God and Creator.

Invid: The wisest of the Heathens did by the ^(*) *Creatures in the sublunarie world*, which *Antonius Eremita* called his *Bookes*, readily know and acknowledge that it could not be, but there must be some predominant power that did guide and governe them. All the *Sibylls* did acknowledge one absolute God; the *Turkes* doe the like; and *Pythagoras* in derision and defiance of Idoll-Gods, was vsed to say, that if there be any one that dare presume to say, that he is God besides one, let him build such another world and I will beleeue him. Nay the *Sibylls* waded so farre, that they beleeved the resurrection, and could say, that if in a ^(*) *bird voyde of reason* the same doth so manifestly appeare; if the *Phanix* did so constantly every fivie hundred yeares flie into *Egypt*, and there voluntarily burne her selfe into ashes, became a worme, and after tooke vpon her, her owne shape againe, and flew into *Arabia*, why should man make any doubt or scruple of his? Yet notwithstanding, I finde there were some that worshipped and adored the Creature in stead of the Creator; erecting according to their imaginations and phantasies, Gods as they pleased. I finde the *Ammonites* and *Moabites* running after *Moloch*; the *Shekemites* after *Baal Berith*; the *Chaldeans* after the God of *Nabor*; others after *Baal Peor*, *Baal Tsephen*, *Baalzebub*, and all but one *Baal*; others after *Impiter Capitolinus*, *Impiter Pluvius*, *Impiter Lucretius*, *Impiter*

(n) *Invisibilia dei à condico mundovisibilia facta cogitantur; a eterna (v. x.) ejus potentia, tum æternitas.*

Rom. i. 20.

Hic liber est cuius spaciola volumina clausi
Offertant impressa notis
præclara magistri.

Fagina quæq; genus rerum
ed, & primi character
Orsa referri; pulchra sortitus
ab vngue figuram.

The world's a booke in so'so
printed all,
With Gods great workes in
letters capitall;
Each creature in a page, and
each effect.

A fure character, wyde of
all defect. *Bas.*

Non est muta (secundum So-
crates) sed animadvertenti-
bus; indiquaq; loquax est ve-
rû natura; et multa docetur
eius contemplator; si attentè
perlegerit rerum creatarum
librû, cuius characteres sunt
sydera, elementa, & quæ mis-
centur ex ijs, five perfecta,
five imperfecta, vegetantes,
sentientes, et rationales ani-
mæ: quæq; ancipitia sunt
quæq; amphibia dicuntur.
Natura vix est quocunq; oc-
culos, animûmq; converteras,
mortalia, immortalia, subli-
mia, terrena, -nimata et im-
animata clamant clarè et lo-
quantur, quiddam super nos
esse, quod hæc tam mirâ, tam
multa, tam magna credite,
et fecerit, et creata conser-
vaz.

Lipsi

(o) *Si in ave rationis experie*
resurrectio appareat, quid na-
tura inaniter calumniatur?
Vide Enim inter Aposto-
licas constitutiones.

Mira de Phænice ave scribuntur.
Paroim a Pinnis lib. 10.
*Partim ab *Æliano*, lib. 6.*

- (p) *Ionah* 1. 5. *Altitouans*, and all but one Idoll. Every man crying as the Mariners in (p) *Ionahs Ship did in the tempest, every man to his God*. I finde the *Arabians* dedicating their Altars to a God which they knew not, ingraving an inscription like to the (q) *inscription which St. Paul found upon the Altar at Athens, to the unknowne God*, thereby declaring that there was a God which they knew not, that had a predominant power over those Gods which they knew: some againe I finde framing vnto themselves divers other Gods, attributing vnto some power over the (r) *greater Nations, to some power over the lesse, to some over this Citie, to some over that*. I finde the *Tyrrians* tying their God *Hercules* with a Chaine, to the intent that he might not leave them nor forsake them. I finde the *Romans* concealing the true name of *Rome*, left by the knowledge thereof, the God of it might be knowne, and so prevailed with to come forth of it, and the Citie come to ruine. I finde (s) *Brutus relating the storie of his Gemins*. I finde others erecting vnto themselves divers other Gods, some (t) *caelestiall, as the Sunne, Moone, and Starres*; some *terrestriall, and they of the Mountaines, vallies, and woods*; some *aquaticall, and those of the Seas, Rivers, and Fountaines*, some running after the Oxe, the Dog, and the Cat, some after the Hawke, some after the Sheepe, and some so foolish, that they doted vpon the very hearbes in their Gardens; whom the Poets in after times fell vpon, and vpbraided thus;

(r) *Plutarchus in Bruto.*

(t) *Natalis Comes. lib. 1. cap. 7.*

(u) *De dijs gentium.*
Quicquid humus, pelagus,
cælum mirabile gignit,
Ad dixere deos; colles, freta,
flumina, fontes.

Iuvenal:

Quis nescit qualia demens.
Aegyptus portentæ colit? Crocodilum adorat,
Porrum, & cepe nefas violare, & frangere morsu;
O sanctas gentes, quibus hæc nascuntur in hortis,
Namina —

Yea so superstitiously foolish I finde them in offering vp their sacrifices to these their phantasticall Idols, that no sacrifice must be offered, especially to the supernall Gods,

Gods, but where there were varietie of Lampes; no place admitted, but vpon (76) *Altars built vpon Mountaines*; no time permitted, but the morning; no Priests but such as were (77) *Chast*; no garment, but of such a colour, no wood but of such a nature; no man to dare to approach vnto them with (78) *unwashed hands*: these phantastickall imaginations, and superstitious adorations, when the Lord saw, he was pleased to expresse himselfe in the two first Commandements.

1. *I am the Lord thy God; thou shalt haue no other Gods but me.*
2. *Thou shalt not make to thy selfe any graven image, or the likenesse of any thing that is in heaven aboue, or in the earth beneath, or in the water vnder the earth.*
Thou shalt not bow downe thy selfe to them, nor worship them: For I the Lord thy God am a jealous God, visiting the sinnes of the Fathers vpon the children, vnto the third and fourth generation of them that hate me: And shew mercy vnto thousands of them that love me and keepe my Commandements.

When the Lord saw man vpon all occasions, as his vnuly passions and affections led him, to take his holy Name in vaine: sometimes bathing his polluted hands in his most precious blood; sometimes rubbing of his exulcerate wounds, and more often calling vpon him to damne him than to saue him, was pleased to expresse himselfe thus.

3. *Thou shalt not take the name of the Lord thy God in vaine; for the Lord will not hold him guiltlesse that taketh his Name in vaine.*

When he saw him prophaning of his Sabbath, making no difference of dayes, when either pleasure or profit,

OF

(76) Mos fuit antiquorum altissimo deo in loco sublimi sacrificare; id est; altare quasi alta arca vocata erat apud Latinos.

(77) Per novem dies noctesq; oportebat ab omni libidine sacerdotes abstinere, et similitet mulieres & dituas, aut initiaturas. Vnde Poëta; Përq; novem noctes, venerem, tactusq; virorum

In vetitis memorant.

(78) Non decet illorū manibus libare superno

Vina Iovi. Nam cum deus purus sit & ab omni prorsus sordē immūnis, non cōvenire crediderint illi ministro qui ad ejus altare accederet, manus aut aliquā corporis partem habere inquinatam, aut impuram: quare si quis neglectā purgatione, ad sacrificia accessisset, illius preces deos neq; audire, neq; respicere arbitrabantur.

or preferment was before him, was pleased to put him in minde; saying,

4. *Remember the Sabbath day to keepe it holy.*

Sixe dayes shalt thou labour and doe all thy worke.

But the seventh day is the Sabbath of the Lord thy God: in it thou shalt doe no manner of worke, thou nor thy sonne, nor thy daughter, thy man-servant, nor thy maide, thy cattell, nor the stranger that is within thy gates.

For in six dayes the Lord made heaven and earth, the sea, and all that therein is, and rested the seventh day, wherefore the Lord blessed the Sabbath day, and halloved it.

When he saw him carelessly neglecting them that brought him into the world, that had vndergone many pangs, and sighes, and grones for him, that had nurtured and educated him, that had laboured and toyled all the dayes of their life, vndergone the heate of the day, and coole of the night, risen early and gone to bed late, and all to gaine an inheritance for him, he was pleased to put him in minde; saying,

5. *Honour thy father and thy mother, that thy dayes may be long in the land, which the Lord thy God giveth thee.*

When he saw him likewise valuing the blood of man no more than of a beast provided for the slaughter, vpon all occasions, without any Commission from him taking the sword into his owne hands, and revenging a word fallen in heate, and oftentimes drawne out of the speaker with death, yea suddaine death, was pleased to put him in minde; saying,

6. *Thou shalt doe no murther.*

When

When he saw him likewise wandering after beautie, sacrificing to his lusts as to his God, voluntarily divorcing himselfe from his legitimate spouse, and bed-fellow, and all to please his sensuall appetite, was pleased to put him in minde; saying,

7. Thou shalt not commit adulserie.

When he saw him sometimes with a strong hand openly invading the possessions of his neighbour, sometimes by fraud secretly vndermining them, and sometimes surreptitiously and feloniously entring into them, was pleased to put him in minde; saying,

8. Thou shalt not steale.

When he saw him likewise so presüptuously prophane, as to dare to call him to witnesse that which his conscience before told him, was most false and vnjust, was pleased to put him in minde; saying,

9. Thou shalt not beare false witnesse against thy neighbour.

When he saw him likewise lögging after his neighbours house, neighing after his neighbours wife, and taking more pleasure to compasse that which was his, than he did to enjoy that which was his owne; was pleased to put him in minde; saying,

10. Thou shalt not covet thy neighbours house; thou shalt not covet thy neighbours wife, nor his man-servant, nor his maid-servant, nor his ox, nor his asse, nor any thing that is thy neighbours.

Ruffic: Are these the Lawes out of which all humane Lawes are derived?



Iurid:

(w) *Herbach.*

Primum præceptum summa earum legum quæ ad *Monarchiam* spectat, continet: istæ commonstrant vnum mundi autorem esse, principem ac regem vnum, qui salutaritèr gubernat omnia, quique *Oligarchiam* & *Democratiam* è cælo penitus exegit.

Secundum summa est omnium quæ de *simulacris* manifestis sanctis sunt, quæ neque simulachra, neque signa, aut statuas fabricari, neque fabularum commenta, neque deorsu nuptias ortuque permittit. Tertio subiiciuntur tum ea quæ sub *insurandum* cadere non debent, tum de quibus iurandum est, et quo tempore, et quo loco.

Quartum, est summa festorum et earum rerum quæ ad singulorum dierum expiationem pertinent.

Quintum, est summa earum legum quæ de *senibus* & *iunioribus* de principibus, et subiectis, de *seruis* et *dominis* scriptæ sunt.

Sextum, est summa earum quæ homines qui *vitam lasciviam* et *luxuriam* dissumentem degunt, corrigunt.

Septimum, est summa earum quæ de *vi* et *cotumelia*, de *plagu* et *vulneribus*, de *membra mutilatis* lata sunt.

Octavum, est summa earum quæ de *fraudando* *Creditoribus* de *societate improba*, de *rapinis*, et breviter de omni *avaritiae* genere decreta sunt.

Nonum, summa est earum quæ factæ sunt versus illos qui *fidem* tanquam *involutum perfidia* faciunt.

Decimum, summa earum quæ factæ sunt versus *aviditatem*, quasi fontem malorum.

Philo Iud. de 10. Præceptis.

Iurid. Yes certainly.

Rustic. How doth it appeare?

Iurid. By the testimony of the most ablest men in their generations.

Rustic. What do they say of them?

Iurid. Positively, that they are the fountaine of all humane Lawes; and shew (w) *precisely* how, they say, that out of the Lawes of the first Table are derived all those Lawes which doe concerne our duties towards God; and out of the Lawes of the second Table are derived those which concerne our neighbour. Againe, more punctually they say, that out of the first precept of the second Table, being the fifth in order of the decalogue, all those Lawes which doe concerne that part of Iustice, which the Iusticiaries haue named Distributive Iustice; and out of the fourth precept of the second Table, being the eight in order of the Decalogue, all those Lawes which doe concerne that part of Iustice, which the Iusticiaries haue named Commutative Iustice, are derived: and out of the fifth Law of the second Table the Lawes of *Actiōs*. Yet more punctually, those Lawes which doe concerne the persons of men are borrowed from the first of the second Table: and those which concerne their estates are borrowed out of the fourth of the second Table; and those which decide Controversies, are borrowed out of the fifth of the second Table. Under which titles, persons, estates, and actions, all Lawes are comprehended. Againe, yet more punctually they shew what Lawes are derived out of every precept, vnder which, as the Springs to the Fountaine, all humane Lawes haue relation one way or other.

Rustic. You doe not number the Lawes of the Heathens amongst these Lawes, which you will haue to be derived out of these sacred Lawes.

Iurid. Yes certainly.

Rustic. I pray you, how could they that never knew God, know his Lawes?

Iurid.:

Iurid: Though they had no perfect knowledge, yet they had a glimmering notion of them by traditio from the Patriarks, and by some reliques which they left behinde them; though (x) *ἑρμῶνα*, by a false worship they abused and corrupted them, giving the honour due vnto the true God, vnto their false and imaginary Idols; it was in imitation of those sacred Lawes, that the old *Romans* made the Lawes of the Ten Tables, and set vp their *Decemviri*, Ten men to see those Lawes duely executed, vnto which *Numa* added two, and so they passed by the Lawes of the twelue Tables. It was from those Lawes likewise that *Lycurgus* framed his Lawes, vnto which the *Lacedemonians* tooke such liking and affectio, that they resolved so long as he continued absent from them, to keepe them inviolably; who to the intent his Lawes might not be violated, willingly banisht himselfe from his owne Countrey, and dyed in *Delos*, by which meanes his Lawes, according to the Oracle of *Apollo* continued in force by the space of 500. yeares. Out of these likewise *Solon* framed his, which among the *Athenians* were of like repute & estimation, though *Anacharsis* was pleased to compare them vnto Spiders webbes: and out of these *Minos* framed his, though the *Athenians* and Citizens of *Megara* for that he sought revenge for the cruell murder of his sonne, were pleased to terme him the chiefe Iudge of hell: & from these *Numa* borrowed his, though he gaue the honour thereof to the Idoll goddesse *Egeria*.

(x) *Herbach.*

Rustic: How can you say that *Lycurgus* and the rest of the Heathens had an eye vnto those sacred Lawes in the making of theirs, whenas many of their Lawes are *ex dianetro* repugnant vnto them? (*) *Lycurgus* made a Law, that if a childe were not strong, well proportioned, and like to doe his Country service, he should be throwne into the *Apothetes*, the common-house of office: and *Aristotle* hath the like Law, *Nihil* (†) *debilitatum educandum esto*,

(x) *Plutarchus* in *Lycurgo.*

(†) *Arist.* lib 7. cap. 16. polit.

which Lawes of theirs, not onely the Lawes of God
& nature, but even the Heathens themselves condemne
as barbarous:

Ingenio pollet cui vim natura negavit.

Saith the Poet, the weakest bodies haue the strongest
wits: and *Seneca* hath many sayings to this purpose, *Ex
caesa vir magnus exire potest, & ex deformi humilique
corpusculo formosus animus & magnus*, out of a poore
Cottage oftentimes proceedes greatnesse, and out of a
deformed and mishapen bodie a good and honest heart.
Who more deformed then *Richard* the third, King of
England, yet who more Couragious, and had not his
vnjust vsurpation of the Crowne, and the monstrous
vnnaturall murders of his two Nephewes, eclypsed all
the worth that was in him, he might well haue had a
place in *Paulus Iovius* among the magnanimous spirits
of the world? Who more ^(*)crooked then *Aesop*, yet who
more wittie than *Aesop*? Who more deformed than the
^(*)Bishop of *Colten*, of whom *William* of *Malmesbury* makes
mention, yet who more holy than he? There was (saith
William of *Malmesbury*) in this Citie, which hereto-
fore was called *Agrippina* from *Agrippa*, but afterwards
of *Trajan* the Emperor *Colonia*, a poore parish Church,
into which there came an Emperour of *Germanie* one
Sunday morning from hunting in the habit of a Souldi-
er, and when he saw a Priest deformed in face & planè por-
tentum nature, deformed and crooked saying of diuine
seruice, he wondred with himselfe. *Quare deus a quo cuius
et a formosa procedunt tam deformem hominem sacramenta
sua perficere permetteret*, wherefore God from whom all
beautie proceeds, would suffer so deformed a creature
to serue him in so high a place. But as he was thus ex-
cogitating with himselfe, it happened, that the Priest
read those words which were in the *Psalmes* appoynted
for

(*) Ingenium aliquando
malè habitat vt *M. Lollius* so-
leret joci in *Galbam* qui
fuit egregie eruditus, defor-
mis tamen.

Aesopus fuit omnium suæ
ætatis hominū deformosissi-
mus, acuto capite pressis na-
ribus, depresso collo, promi-
nentibus labris, niger, unde
nomen adeptus est: idē enim
Aesopus, quod *Aethiops*, ven-
trosus, valgi et iucurvus, &
Homericum *Tiberitem* turpi-
tudine formæ superans.

Vide vitam *Aesopi* à
Flanude conscriptā.

(*) *William* *Malmesburie* de
gestis regum *Anglia*, lib. 2.

for that day; Know you not that the Lord is God, and it is he which hath made us and not we our selves; which words when the Emperour heard, he tooke them as Oracles sent from God to giue him satisfaction. Wherefore ha-ving fully informed himselfe of the condition of the man, and finding him to be both a learned and good man, made him afterwards Bishop of Colen. How can these Lawes be derived, I say, out of those sacred Lawes when as they doe directly impugne them. Againe, (b) *Lycurgus made a Law*, that if a man disabled by nature to procreate, being an impotent man, should for covetousnesse fake marry with an inheritrix, she might make choice of any of her husbands kindred to beget Children of her: which Law of his is directly repugnant to the Law of God. Againe, *Plato made a Law*, that young men and women should at certaine times of the yeare, in certaine places appointed for that purpose, which he calleth *Gymnasia*, for the exercise of their bodies, encrease of their strength, and to make women more hardy to bring forth their children, dance, runne and ride naked in the presence both of young and olde people. Againe, (c) *Lycurgus made a Law*, that it should be lawfull for boyes to steale and prole pettie things, so that they did it handsomely, vpon pretence to enable them to be more fit for pillage when they came to be Souldiers, and make them more quicke of spirit, and others more carefull to keepe that which they haue; how can these Lawes by any meanes be said to be derived out of the Lawes of God, seeing that they doe directly impugne them.

Inuid: Certainly, these were not the Lawes but the errors and extravagant opinions of these men; *Nam lex est sanctio iubens honesta, & prohibens contraria*, Lawes doe commaund things that are honest to be done, and prohibit the contrary. *Lycurgus, Plato and Aristotle* were men, and had their (d) errors, though they were

(b) *Plato in Lycurgo.*

(c) *Eadem lex apud Egyptios.*

Furta apud veteres Egyptios omnia fuisse licita, & impunita, apud Lacedaemonios laudata refert, Cell. lib. 11, ca. 18.

(d) *Vix nemo sine nascitur
Optimus ille qui minimis
virgetur.*

Horat.

the oracles of their times; and the wonders of the world, and it is no wonder; for the reverend Fathers of the Church had theirs; Saint *Augustin* writ two bookes of *Retractions*; and of Saint *Origen* it is said, *Vbi bene nemo melius, vbi malè nemo pejus*, where he did well no man did better, but where he did ill no man did worse.

Rustic: What are the Lawes then that are derived out of those sacred Lawes?

Iurid: Generally such as haue a correspondency with the Law of God, that doe as they doe command things honest to be done, and prohibit the contrary; such indeed as were the Lawes of King *Allured*, who made the Law of God his (*) *Master-peece in making of his Lawes* to governe his people, and set it in the frontispice of them.

(c) Vide præfationē ad leges
Allured in præfatis Anglorum
legibus.

Rustic: I pray you acquaint me more particularly, what are the Canonick and other Lawes now in force that are derived out of those sacred Lawes?

Iurid: Sir, if I should giue you a particular account of all the Lawes that are derived thence, a mightie volume would not containe them. Wherefore I will onely shew vnto you the titles and heads of those Lawes which are derived out of every Law. And first I will shew you what Lawes are derived out of the Lawes of the first Table; and so of the rest as they fall in my way. The Lawes which are derived out of the Lawes of the first Table are those, viz. *De summa Trinitate, de fide catholica, de sacrosanctis ecclesijs, de hæreticis, de Apostatis, de blasphemijs, de juramentis et similia*, which punish as well those that attribute the honour due to the true God to false and imaginary Idols; as they which live without God in the world.

Rustic: What kinde of persons, I pray you, are they that doe so?

Iurid: In the first place is the Atheist that monster of nature, whom the heathen Orator long agoe condemned,

ned, affirming, that no ⁽⁷⁹⁾ Nation was ever so barbarous or inhumane, but acknowledged one God or other. In the second place, the Arrian, denying the divinitie of our blessed Lord and Saviour, whom the ⁽⁸⁰⁾ Nicene Council long agoe condemned. In the third place is the self-conceited, and opinionated hereticke and schismaticke, who out of his singularity, will draw other Conclusions out of the sacred Scriptures, which the spirit of God and the holy Church never meant and intended. In the fourth place, are all those Idolaters, lying vnder-takers, ⁽⁸¹⁾ Planetaries, Starre-gazers, who draw Conclusions out of their own observations from the event of things; who because a Cloud moved this way, or was of that colour, or a Hare crossed his way, the Salt fell towards him, a Serpent passed on his right hand, or a Fox on his left, ⁽⁸²⁾ things in the iudgement of the wise not to be regarded; therefore this or that thing must nor be done on this day. Againe, those Necromancers, Witches, and Enchanters, who are in a kinde of league and confederacie with vncleane spirits. Such as was the Witch of Endor, possessed with the spirit of Python, with whom Saul consulted to raise vp Samuel when he went to warre against the Philistims. Againe, those Iuglers, Charmers, Compounders of medicines, and complexion-makers, who daffe and beguile the senses, presenting objects in other shapes and formes than in truth they are. Such as were the Egyptian ⁽⁸³⁾ Sorcerers, Iannes and Iambres, who resisted Moses, whom Saint Paul compareth to false teachers, who vnder shew and colour of godlines, leade captive silly women. Againe, those cunning Wizards now adayes called wise ⁽⁸⁴⁾ women, but indeede are meeke impostors, who in ancient time were said to attaine to their knowledge, subtiltie, and craft, by eating the principall part and members of some beast, in which they conceived to reside some speciall and singular vertue, and so by a kinde of ~~metempsychosis~~ or transmigration, what

(79) Omnibus innarū est, & quasi inculpam esse deam. Cicero lib. 2. de nat. deorum.
Nulla gens est, neq; tam insensata, ut eam tam ferre quæ deum non agnoscat. Cicero.
(80) Tempore Constantini Imperatoris Ariana heresi exorta, quæ corrupto orbe toto, Britanniam etiam extra orbem tam longè remotam veneno sui infectis erroris sed in Nicena Synodo detecta atq; damnata fuit.
Beda Eccles. hist. lib. 1.
(81) Cùm Diogenes inueneretur in vita gubernatores, medicos atq; Philosophos, animalium omnium sapientissimum hominem esse dicebat. cùm autem inspiceret sumptuum concellatores, vases, vel huiusmodi ceteros, tunc nihil stultius existimare hominem dicebat. Diog. Laert. in Diog.
(82) Iulius Cæsar nulla superstitione aut augurio deterreci potuit ab incæptis; dum in Africam proficisceretur, in ingressu navis prolapsus in terrâ; sed in melius omine cōmutato, terreo se (inquit) Africa, eamq; obtinuit.
Sueton. in Cæsar.
Et Gulielm. Cæsar cū primo terræ ingressu, equum quem ascenderat, incitavit ad cursum, ab equo lapsus, & prostratus in terram, terra (inquit) mea est, quod eventus ostendit.
(83) 1. Timoth. 3. 8.
(84) Suggestione quidem diaboli ut inquit Alef. quædam mulieres sunt, quæ cereas sive luteas formant imagines ut sic hostes, vel amatos torquant et incendunt juxta illud Virgil.
Limus ut hic duret, et hæc ut cera liqueat
Vno eodemq; igni: sic nostro Daphni amore.

Et quædam mulieres habent
oculos fascinantes juxta illud.

Virg.

Nescio quis teneros oculus
mihifascinatagnos.

Non inuile est consilium;
Sic sententia Christiana nihil
de futuris inquirere, sed illius
dispositioni obedire. Qui
disponit omnia suaviter.

(1) *Acti* 4. 12.

Memorie divorum, quorum
spiritus apud deum vivunt,
reuerenter habenda propter
imitationem, non autem ad-
vanda propter religionem.
Augustin.

(1) *Levit.* 20. 6.
Deut. 18. 10.

(1) Vide Concilium Carthage
Gentes 5^{ta}.

what vertue was in them, must be conveyed over, and so they become as wise as those beasts. Again, such as Prognosticate things by the Calculating of nativities, or by Chyromancie, or Meteoroposcopic, or by any Witchcraft whatsoever. These and many more of those various shaped monsters, are within the meaning of the Lawes borrowed from the Lawes of the first Table. Nay, not those alone, but even they also who seek for helpe and succour in any other, though of (1) the *Saints*, than in our blessed Lord and Saviour, a reverend opinion as examples and patternes of imitation the reverend Fathers haue ever had of them, and no Christian so barbarous as to conceive otherwise of them; but a divine worship and adoration, the Fathers haue denyed them, and no Christian (vnlesse he will come within the penaltie of those Lawes) must giue vnto them.

Rustic: What is the penaltie of those Lawes I pray you?

Inrid: It is in some degree æquivalent to the nature of the offence; the offences being *Crimina læsa majestatis*, the punishments which the Lawes of God and of all Nations haue ordained are Capitall. The (2) soule that turneth after such as haue familiar spirits, and after Wizards, to goe a whoring after them, I will set my face against, saith the Lord, and will cut him off from the people. And againe, that man or woman that hath a familiar spirit, or is a Wizard, shall surely be put to death, and their blood shall be vpon them; such punishments haue the Lawes of God provided for such malefactors. Agreeable with those Lawes were those (1) *Canonicall Lawes* which were made about the yeare of our Lord 398. at a generall Counsell held vnder Arcadius and Honorius: by which Lawes all the drugs and reliques of Idolatry were vtterly abolisht & extinguisht. Which said Lawes were made vpon this occasion; The Heathens had long before given forth, that in the yeare of our Lord 398. the

the Christians and Christian Religion should be vtterly extirpated & abolished; to the intent therefore that this their vanitie and vaine ostentation might appeare to the world, it was desired by the Christians that what they had given forth of the Christian Religion, might be manifested in extirpating of Idolatry; which request being thought reasonable, it was decreed accordingly; in pursuitt of which decree, it was decreed in a generall Councell held at *Ratisbone* in the yeare of our Lord 742. that every Bishop within his Diocesse should haue a vigilant eye and care, that none of those Paganish Ceremonies, by which the silly people had beene long deluded, should ever be vsed amongst Christians. Agreeable likewise to those Lawes were the Lawes of *Constantine* the Emperour, who provided fire for such malefactors. Agreeable likewise vnro them are the (=) *fundamentall Lawes of this our Nation*: and a speciall Writ framed by the Cusitors of auncient time, reciting the Law of God as the platforme by which the Lawes that punish delinquents in this kinde are formed; the forme whereof we may see in *Fitzh: nat. brev: pag. 269.*

(m) *Bris. lib. 1. cap. 9.*

Rustic. I pray you goe on as you haue begun, and as you haue shewed me what lawes are derived out of the first and second Law of the first Table: so now shew me what Lawes are derived out of the third Law of the same Table.

Iurid. I will satisfie you therein, and shew you some thing more; I will first shew vnto you, what it is to take the name of God in vaine: secondly, I will shew you what are the Lawes which punish such offences: and lastly, I will shew you what punishments some haue vndergone that haue incurred the danger of those Lawes, that by their examples, you may be warned and admonished.

Rustic. You shall vnderstand that the name of God is then taken in vaine, either when with the little instru-

ment of the body the tongue, whose proper office is truly to expresse to the world the secret cogitations and imaginations of the heart, and to glorifie God, we belye the heart, and make the world by her report beleue one thing, when the heart intends another; as when we dissemble and lye, sweare and forswear, taking the holy Name of God in our mouthes to confirm what is said: or otherwise, when we doe in our actions silently prophane the name of God, when being Disciples of Christ, and taking denomination of Christians from him, wee doe commit those offences, which the Heathen Moralists, when they were vpon the face of the earth would haue beene ashamed to haue done, which many of the *Turkes*, and *Mahumetans* doe abhorre to doe, and which are not heard of among the most barbarous *Indians*: as when (n) we spend our dayes and yeares, and times in all manner of licentiousnesse, in rioting and drunkennesse, in chambering and wantonnesse, in strife and envying, in oppression and extortion, and the like. What doe we els in doing of these things but prophane the Name of God, and bring the name of Christ into contempt? How can he be said to be a Scholler of *Pythagoras*, that never followed him in any of his footsteps, nor observed and kept any of his rules and precepts? How can he properly be said to serue vnder such a Generall, that was never with him in the field, or followed him a foote to any skirmish? How can he be said to be a Christian, that runs a contrary course to the life of Christ in all his actions? Certainly, he beareth the name of Christ in vaine, and the name of *Atrius* or *Atheist* would better become him. Christ whilst he was vpon the face of the earth, was just and vpriight in all his actions, free from oppression and doing of wrong to any; he was meeke and lowly, free from pride and ambitious thoughts, he was loving & peaceable, free from strife and contention; he fasted and prayed often, free from

(n) Sic vivunt homines, tanquam mors nulla sequatur, Aut velut inferus fabula vana foret.

Non redit in mentem, his olim moribus

Czelo cecidisse *Luciferum*, quibus nos cælum hodie speramus ostendere.

Peirarch.

from riotting and drunkennesse, or a licentious course of life. If therefore we will be the Disciples of Christ, and heires of the inheritance which he hath purchased for vs, we must tread in the pathes which he hath beaten out vnto vs; and imitate him in the whole course of our liues and conuersations, it is to doe well, which giues life and being to a Christian, for in vaine doe we terme our selues Christians, when as we doe the works of the Gentiles, it is but dissembled sanctitie, double iniquitie; God will not be (o) *mocked, nor cannot be beguiled*, he is able to discover our hypocrisies and dissimulations; when as we make his Name but a cloake to free vs from the danger of the Lawes of temporall Princes, and profess our selues to be Christians, because we dare not acknowledge our selues to be Heathens, though in the whole course of our liues we follow and imitate them.

(p) *Plato takes notice of three sorts of Atheists.* Of one who with his tongue acknowledgeth there is a God, but denyeth him in his actions, and lives as if there were none, whom he thinketh worthy not of one, but of more deaths. A second, that liues as if there were a God, yet with his tongue professeth there is none, to whom he enjoyneth five yeares imprisonment, and if that during that time he doth not decline his opinion, then to dye the death. A third, that acknowledgeth there is a God, yet denyeth his providence on earth, to whom he enjoyneth perpetuall imprisonment, and no free-man ever to haue access vnto him: and when he dyeth his bones to be carried out of the Country, and to be left vnburied. So with *Plato* the man that (82) *liues like an Atheist is the most detestable Atheist*, the (9) *life of a man* preuailes and perswades more than a great deale of smooth Rhetoricke: *Sic loquere ut videam*, was a wise speech of a Heathen. It is said of (10) *Vespasian* in *Tacitus*, that his example preuailed more with the multitude, than a multitude of Lawes could haue done in the redressing of diuerse abuses.

(o) *Vide fabulam de Adolefcentie & Cognosqua ostenditur nihil mali non manifestum esse deo*

Si quid turpe facis mortales forte latebris, Nemo deum latuit turpia mente putans.

(p) *Plato lib. 11.*

(81) *Non vox, sed votum, non musica chordula, sed cor, Non clamor, sed amor, clamat in aure dei.*

(9) *Non sic inflectere sensus humanos casus valet, quam vis regentis.* *Claudian.*

(10) *Tacit. lib. 3. cap. 12.*

(f) *Barlet's lib. 2. de vita & gestis Scanderbegi.*

(r) *Cum Athenas Pissistratus occupasset, & Salon videbat contritum non nem frustra esse, pro libertate sortum & arma ante fores Curia ponens, & patria (inquit) tibi & ceteris & salutem optulaturum sum.*

(*) *This, or to this effect have I seen written with the Queenes owne hand, and her name to it subscribed, with this perswasive intreatie; Good Madam for my like remember this. It is so be seen in a Manuscript sometimes Prince Henries, given to the University-Library in Oxon. by Mr. Connock, and remaineth in the Custodie of my good friend Mr. Rous.*

(*) *Da dum tempus habes, tibi propria sit manus hæres. Aufere hoc nemo, quod dabis ipse Deo.*

If we will be Christians, then let vs shew our selues in our Conversations to be so : let vs set before our eyes the example of (f) *Scanderbeg*. who for the Catholike Faith, in the behalfe of his blessed Saviour and Redeemer, exposed himselfe during the whole course of his life, to continuall perils and dangers against the *Turkes*. Let vs set before our eyes likewise the examples of the blessed Martyrs, that are now Saints in heaven, that suffered such persecutions for his sake alone : and if we cannot doe as they did, yet let vs (*) *with Salon doe what we can.*

Est aliquid prodire tenus, si non datur ultra. Horat.

Even good endeavours are acceptable vnto God. Let vs seriously take into our considerations the shortnesse of this life, and the durable estate of the life to come. Let vs assure our selues what a (*) *Queene of England* once writ to one of her maidens of honour, is most true :

*That if in vertue wee take any paines :
The paine departeth, but vertue remaines.
But if we take pleasure to doe that is ill ;
The pleasure departeth, but the ill tarrieth still.*

Let vs know, that two wayes are set before vs, the one wherein our blessed Saviour walked, whose pathes are thorny and slippery in the beginning, but Greene and pleasant in the ending : the other wherein his enemies walked, plaine and even at the first setting out, but full of bogs and quagmires and gulfs in the ending ; the one leading vnto life, the other to death and destruction. Let vs with *Mary* choose the better part, and while (*) *we have time, doe some deedes of Charitie*, and not deferre the doing thereof vntill the houre of our death ; for when the gloomie night of death and sicknesse approach,

proach, it is too late to offer vp those sicke sacrifices, for then we cannot properly be said to giue but to leaue those things behinde vs which we could not carry with vs. God will not be so serued, it is vaine and idle to thinke, that when we haue lived in all manner of licentiousnes, robd the fatherlesse and widowes, that by giuing of those sicke sacrifices, to pray for our soules, we should saue our soules, no, those good deeds which doe open heaven-gate when we die, must be such as doe attend an innocent, harmelesse, and well led life. Let vs therefore, I say, doe good while we may; sheede a few (*) *penitentiall teares here, that we may enjoy eternall blisse and happinesse hereafter.* Let these contemplations take vp our serious thoughts and meditations; and let the practise hercof be our professions, so shall we deserue the name of Christians, and a voyde the penaltie of the Lawes derived out of this third Law of the first Table.

Rustic: You haue sufficiently shewed me what it is to take the Name of God in vaine. In the next place, I shall put you in mind of your promise, to shew vnto me what are the Lawes which punish such as presumptuously abuse the Name of God.

Iurid: I shall therein satisfie you likewise. The Lawes which punish such offenders, are comprehended by the Canonists vnder these titles, *De blasphemijs, de diris execrationibus, & de vero vsu nominis Dei, & similibus.*

Rustic: But what is the penaltie of those Lawes?

Iurid: That part I will leaue to the Canonists, as beeing their proper office to shew vnto you. Onely I will acquaint you what punishments some haue vndergone and suffered by the immediate hand of God, for transgressing of them: and for your satisfaction therein, looke into the booke of God, and Ecclesiasticall Histories, and you may satisfie your selfe. You shall there behold how (*) *Corah, Dathan, and Abiram* went in perfect health.

(u) *Quanta iucunditas, pro paucis lachrymis interminabilem rsum, pro temporali- bus jejunijs æterna cõvivia, pro volũcariã paupertate in- æstimabiles diuitias; pro incolatu sylvarum ius Civita- tis æthereæ; pro fumo so- gurio stellantia Christi pa- latia; pro agrestis silẽtio can- tus Angelicos, et cœlestis dulcedinẽ harmoniæ quæq; omne melos exerceant!*

Petrarch.

(w) *Numb. 16.*

(*) *Daniel 4.*

(†) *Eſay 37.*

(*) *Ioseph. lib. 12. cap. 20.
de antiquitate Iudeor.*

Ioseph. ibid.

(*) *Ælian. lib. 4. de varijs
historijs.*

health to their graves, the earth opened and swallowed them vp, because they abused the Name of God, and presumptuously rebelled against him. (*) How *Nebuchadnezzar* was turned out into the field to graſe like an Aſſe, because he did the like: how (†) *Senacherib* with his whole Armie, being a hundred ſourefcore and ſine thouſand periſhed for reproaches which he vſed towards the living God. (*) *Iosephus* reports of *Theopompus* a Philoſopher, that because he did preſume to infer among his prophane Writings, certaine things which were delivered by *Moses* to the Children of *Iſrael*, by ſpeciall revelation from God, that he was on a ſuddaine bereaved of his ſences. It is reported likewise in the Eccleſiaſticall Hiſtories, of a certaine ſcoffer that falling into argument with his Pot-Companions in a taphouſe of the immortallitie of the ſoule, maintained that there was no ſuch thing as the ſoule, but that it was a meere illuſion & invention of the Priests to terrifie the people, and to get a liuing by. Which his Companion hearing, being deſirous to beat him from that Atheiſticall opinion, told him, that the Patriarkes, the Prophets, and Evangelists, and the Fathers in all the generall Councils, nay the very Heathens themſelues generally did all maintaine the immortallitie of the ſoule. To whom the Atheiſt replied; that at all adventures he would ſell his for a cup of Wine, and in the end the Devill in humane ſhape appears and gaue him his demaund: and (as the Storie ſaith) *animam per aërem auēchit Satanās*; tooke away his ſoule with him. It is reported likewise of *Theodactes* a Tragicall Poet, that in a certaine Tragedie of his having taken certaine things out of the ſacred Scripture, and inſerted them among his owne prophane Writings, he was ſtrucke blind, (and as the Storie ſaith, *Glancomate ſuffuſus*.) It is reported likewise of (*) *Pherecides*, a Tragicall Poet, that he was vſed to ſay, that he never offered *Hecatombas*, ſacrifices to God, yet he led a more quiet life, and

and had all things in more abundance, than they which continually attended and served at the Altar : but this his blasphemous babling escaped not vnpunished, for not long after he was sore troubled with a continuall sweat ; which bred such store of wormes and lice in his bodie, that (as the Story saith) he dyed *de phthiriasi* of a loathsome lowsie disease. Such were the punishments that these Atheisticall blasphemous bablers vnderwent for abusing Gods holy Name. God is a jealous God and will not suffer his name to be traduced: and no marvaile; for if an Artificer shall be so carefull of his reputation, that he will not suffer himselfe to be defamed, but that he will haue satisfaction for the wrong done vnto him, for that his credit is his livelihood. If a Peere of the Realme shall be so tender of his honour, that he will not admit of the least aspersiō, but he will right himselfe, and take advantage of the Lawes *de scandalis Magnatum*. If the sacred Majestie of a King will not endure to haue any rumors raised, whereby his government may be scandalized, and dissention grow betweene him and his people, but he will haue a strict account of it; much more the King of Kings and Lord of Lords. The Heathen (^b) *Orators* did ever hold it for a most vnseemely and absurd thing, either *in re seriajocari*, or *in re iocosa serium esse*. *Sophocles* did never more forget himselfe, than he did at that time when as he being *Prætor* with *Pericles*, and they with others in a serious consultation of the affayres of the Common wealth, cryed out, *O puerum pulchrum Pericle*, seeing a faire boy coming by him. And certainly, *Comædians* doe never more transgresse the Rules of Poetry, nor commit greater solacismes, than they doe at those times when in their sports and pastimes they carelessly invoke the diuine power. Comedies haue ever beene allowed in all ages, and necessary it is they should be for the trayning vp of youth to exercise their wits, and inventions, and

to

(b) *Cicero* lib. 1. *Officior.*

Tristitia maxime
Vultum, verba decent, irarum,
plena minarum,
Ludentem lasciva, severum
seria dicta.

Horatius Arte Poët.

*Feminam anulum diligenter
oportet excubare (vt inquit
Castilio) ne seueris in rebus
ridiculis scateat, ne gravia
ludicris misceat; nec laudem
ex eo quærat quod omnino
ignorat; denique affectata com-
edia tanquã Scyllam et Cha-
rybdim evitet.*

Cassiodorus lib. 3.

(c) *Cassio lib. 2.*

(d) *Prolixitas ex rebus non
ex literis judicatur. Homerum
aut Virgilium cum veritum
millia scripserant, nemo ha-
ctenus multiloquos aut lon-
gos dixit. Vnde Marcial.
Non sunt longa quidem, ni-
hil est quod demere possis,
Sed tu (Cassio) distica longa
facis.*

(e) *Quid scire ut rurus ager-
ret Dadaeus alas,
Karum immensas nomine se-
cit aquas,
Nempe quod hic alio demis-
sus ille volabat.*

Ovid.

(*) *Crede mihi, sapere est
non nimium sapere.*

Plato.

*Vide Apologum de Astrolo-
go & viatore.*

*Admonet hæc Nemesius, ne
quis nimis alta requirat,
Est aliquid parvâ posse ha-
bere causâ.*

*Quisquis mediû defugit iter
Stabili nûquâ cramine curret.*

Senec. in Herc. Ocell.

to embolden them, to make them fit for employement when they come to riper yeares. It is the abuse which makes the *French*-man in the *Courtier* terme them (*) *Buffones*; and *Iustinian* to ranke them with them, *Qui notantur infamiâ*, as when they doe enterlace prophane things with divine, Scripture with vaine and idle inventions. What can be more absurd, then when *Cato* is giving a Charge in the Senate-house, to induce a fidler or jugler? What can be more grosse, than when *Isocasta* with her two twins *Eteocles* and *Polynices* lye wallowing in their blood, comming to their ends by vntimely deaths, & all the spectators mourning in sables, and lamenting those vnfortunate accidents, to induce a Mimicke to shew some tricks vnto them? What can be more incongruous on the other side, than for a Comædian in his sports and pastimes prophanely to vse the sacred and reverend Name of God? The Orators in former ages did sometimes breake forth out of serious discourses into witty Apophthegmes, but what was y^e end of it? it was to revive and exhilarate the spirits of their Auditors, whom they had wearied with a (d) *long discourse* before, but never vsed any direfull oaths and execrations. Learne you Comædians, and beware by the examples of *Theodactes*, *Theopompus* and *Phericides*, God is the same God, his hand is not shortened, nor his power abated: the Story of (*) *Icarus* moralised will tell you, that it is not safe to sport and play with things which are above you. And the sacred Scripture will tell you, that it is not safe to dally with holy things, the Name of God is a sacred thing, and we are commanded not to take it into our mouthes, but with feare and reverence. *Thou shalt not take my Name in vaine.*

Rustic. You haue shewed sufficiently what Lawes are derived out of the three first Lawes of the first Table. I pray you goe on as you haue begunne vnto the rest.

Inuid:

or a foure-fold way to liue well.

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Invid: In the next place I will shew you what is meant by the word *Sabbath*. Secondly, how many *Sabbaths* the *Jewes* obserued. Thirdly, how they came to be altered and changed. Fourthly, what Lawes haue beene derived out of this Law, for the obseruation of the *Sabbath* of dayes, and what care and provision hath beene taken for the due execution of them. You shall vnderstand, that the word *Sabbath*, properly signifieth a Cessation and rest from our labours: so that the *Jewes* named all their festivall dayes by the name of *Sabbath*, because that vpon that day they did no manner of labour: yet they ever preferred three *Sabbaths* before the rest: the first whereof was the *Sabbath* of dayes, which is the seaventh day: the second was the *Sabbath* of yeares, which was every ^(f) *seaventh yeare, in which there was no planting nor grafting, no lopping nor topping; all mountaines and vallies, and all the trees of the Forrest from the Cedar to the shrub, being in some sort sequestred from the vse of the owner for that yeare, for as the Lord appointed the seaventh day for man to rest, so he appointed the seaventh yeare for the Land to rest. The third was the Sabbath of (g) seaven times seaven yeares, which was their great Sabbath, and therefore called the Sabbath of Sabbaths; in which as there was nothing put in execution, that was prohibited on the Sabbath of yeares, all Lands being freed from agriculture as they then were: so there were diuers other priuiledges and prerogatiues incident to this yeare, which were not to the former. If any man had morgaged or sold his land, it was this yeare to returne home againe, vnlesse they had beene houses within some walled Townes, & they likewise, if they had beene the houses of God, of the Church, and of the Levites. If any had beene bound this yeare, he with his familie were to be free, and to returne to his owne possessions; wherefore this yeare was called the yeare of Jubile, or the yeare of mirth and jollitie.*

(f) *Levit. 25.*

(g) *Levit. 25.*

litie. By which they accounted all their yeares, as the *Gracians* did by their *Olympiades*. Which custome continued in vse long amongst them, even vntill the coming of our blessed Lord and Saviour.

Russic: How came they to be altered and changed?

(^b) *Ioseph. de bello Iudaico. lib. 6.*

Iurisp: I will briefly shew vnto you, and first how the *Sabbath* of dayes was altered. The *Iewes* were growne to that height of impietie, that if the *Romanes* had not vanquishd them when they did, (^b) *Iosephus* thought the very earth would haue opened & swallowed them vp; and *Ammianus Marcellinus* reports of them, that where soeuer they came they were called *foetentes Indai*, stinking *Iewes*. The Christians therefore that they might be distinguished from them, vterly abolisht their day and their Ceremonies.

Russic. How came it to passe, that the *Iewes* should be so odious, seeing that among all Natiōs of the world none were more strict than they in the due observation of the *Sabbath*, they would not admit of a bit of meate to be baked or boyled, nor a sparke of fire to be kindled on that day, because they supposed the doing thereof to be a worke repugnant to their Lawes? Nay, they would not in defence of their lives wage any battell on that day, vntill *Matthias* one of their Captaines made a Proclamation that in defence of their lives and liberties it was lawfull for them to fight on the *Sabbath* day. *Antiochus* and *Pompey* could not so easily haue prevailed against them, had they not knowne their resolutions to haue beene to die rather than to fight vpon that day. How I pray you became the *Iewes* so odious, seeing they were so observant of the *Sabbath* day?

Iurisp: It is true; the *Iewes* did forbear all manner of bodily labour on the *Sabbath* day; but this forbearance was not to a good end, that is, to glorifie God, as they should haue done. If they had beene sensitive Creatures onely, such as had a meere sensitive being in the

the world, as Oxen or Horses, they had done well, and satisfied the Law punctually, but they were reasonable Creatures, God had stamped his owne image in them, and made them little inferior to the Angels in degree; wherefore there was more required at their hands, they were not to sit still and sleepe, but to glorifie him with hymnes, songs, musicke, and melodie. Deeds of Charitie and necessitie are allowed by God to be done on that day. God that allowed man to leade his Oxe and Asse to water on that day, alloweth him to kindle a fire to dresse his meate on that day. Indeepe to kindle a fire to adde furtherance to the building of the Tabernacle was not permitted. God that created all Creatures for the vse of man, alloweth him in case his sheepe or cattrell doe fall into a ditch, to pull him forth on that day. God who is abundant in mercie, alloweth vs to relieue our brethren in miserie and necessitie on that day. *Bonum est benefacere in Sabbatho*, Christ that healed the sicke on the Sabbath day, alloweth the Physitian on that day. Almesdeeds, deeds of Charitie, and holy recreations, which enable vs to goe on more chearefully in the duties of our Callings, are at all times acceptable both before God and man. Wherefore as it is prophane to thinke, that there is no time to be allotted for diuine and holy meditations; so it is *Iewish* to conceiue there is no time to be allowed for holy and necessary recreations. The Wise-man tels vs, that there is a time for all things, as there is a time to sow in, so there is a time to reape in, as there is a time of mourning, so there is a time of reioycing; as there are six dayes to worke in, so there is one day sequestred to glorifie God in: so sweetly hath the Almighty disposed of the times & seasons for the vse of man. *Plutarch* hath a prettie tale in the life of *Themistocles*, of the falling out of y^e Working-dayes & Holy-dayes; Vpon a time the Working-dayes brawled with the Holy-dayes, and repined that what they care-

Q 2

fully

Math. 12. 12.

(*) Initio mundi dies nau-
rale ad distincti fuerunt: in fe-
stos & profectos; profecti er-
ant sex dies septimanæ, in
quibus volebat deus vt homi-
nes operarentur, idq; suo ex-
emplo; festus erat septimus
dies in septimana in qui vo-
lebat homines ferari a rebus
profanis & vacare cultui diui-
no. Apud Romanos fuerunt
tria dierum genera, *festi, pro-*
festi, & interesti, qui dei, &
hominum erant communes;
hoc est, quorum vna pars cul-
tui diuino, altera negotijs
humanis impendebatur.

*Zanchi lib. 6. de luminari-
bus celi.*

fully got, they wastfully spent; vnto whom the Holy-dayes answered, Where had you beene, if I had not beene before you, and if I were not, alas, what would you be. Indeede the one without the other could not well be; for as the Working-dayes giue a being to the Holy-dayes, so the Holy-dayes reciprocally yeild a well-being comfort and solace vnto them. We ought not therefore so to spend our dayes, as if there were no nights, nor yet the nights as if there were no dayes, nor so to labour, as if there were no time to rest, nor yet so to rest, as if there were no time to labour; but as the night succeeds the day, and as the seaventh day doth the six dayes of the weeke, so to mingle societie with retirednesse, (*i*) *Contemplation with action*, that one night giue comfort vnto the other, and both to vs, to this onely end, to glorifie God our blessed Lord and Saviour. The which because the *Iewes* did not, but went no further than the bare letter of the Law, the out-side onely, they rested, but not to glorifie God, therefore did God abhorre their Sabbath: and the Christians that they might be distinguished from them, set vp a new day, the next day following; yet made vse of the morall part thereof, as a handmaide in the justification of the Lords day.

Rustic: Was this foolish superstition of the *Iewes* the onely cause wherefore the Christians did alter the day?

Iurisp: It was one, but not the onely cause, for among many other reasons, in a generall Councell held at *Paris* vnder the Emperours *Lewis & Lotharius*, these are alledged, that vpon the day next following the Sabbath of the *Iewes* our blessed Saviour arose from death to life, and *Manna* was sent from Heaven; see the generall Councell for your further satisfaction. So you see how the Sabbath of dayes in vse among the *Iewes* came to be altered and changed.

Rustic:

(1) *Actio & contemplatio* disjungi nolunt; neutra enim sine altera perficitur; sit ergo unusquisq; ut gladius ille delphicus utrinq; secans, ad agendum & contemplandum paratus. Sic *Alexander* non minus in re litteraria, quam orbis Imperio principatum ambivit. Sic *Cyrus* *Xenophon*is libros nunquam de manibus ponere solebat; cum vero in *Africam* trajecturus, quadraginta quinque tantum dies ad fabricandam et instruendam aciem insumpisset, tot etiam inter consultationes in gymnasio libellis etiam operam dabat.

or a foure-fold way to liue well.

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Rustic: But how came the great Sabbath the *Inbilee* to be altered?

Iurisp: How came *Rome* to be changed, she was sometimes the Mistris of the world, a virgin pure and immaculate, vnto whom all Christian Princes did yeeld obedience, and adore her for her innocency and puritie; but afterwards shee became a strumpet, a mercenary strumpet, exposed her selfe for a little profit to all sorts of suitors: which when the Princes saw, they scorned and neglected her. The *Inbilee* was sometimes a yeare of mirth and jollitie, of libertie and freedome; and for that purpose was it instituted in the Common wealth of the *Iewes*, & ordeined to be solemnized every fiftith yeare. For that purpose likewise was it that Pope (k) Boniface the eighth instituted the same at *Rome*, and commanded it to be solēnised every hundred yeare, in the yeare 1300. For that purpose likewise was it that Pope (l) Clement the sixt ordeined it to be celebrated every fiftith yeare, according to the manner and custome of the *Iewes*, in the yeare 1350. But for another purpose was it, that is to say, for profit and Commoditie that Pope (m) Boniface the ninth, did cause it to be celebrated and solemnized in the yeare of our Lord 1400. for he made it a meere market and faire for pardons and indulgences. For profit and Commoditie likewise was it that Pope (n) Xistus the fourth reduced the solemnization thereof in the yeare of our Lord 1475. to every five and twentieth yeare, for he knew well that if it were contracted into fewer yeares, greater profit would arise, and therefore changed the time of the solemnization thereof from the fiftith to the five and twentieth. For profit and commoditie likewise was it that Pope (o) Alexander the sixt gaue licence and authoritie in the yeare 1500. that the same might be solemnized and celebrated in certaine Provinces, wherein his end was, as one hath well observed, that fewer people and more money might come to *Rome*. So that I may well

(k) *Plat. in vita Bonif. 8.*
Onuph. in Bonif.

(l) *Plat. in vit. Clem. 6.*
Onuph. in Clem.

(m) *Plat. in vit. Bonif. 9.*
Onuph. in Bonif.

(n) *Plat. in vit. Xisti 4th.*
Onuph. in Xisto.

(o) *Plat. in vit. Alexand. 6.*
Onuph. in Alexand.

conclude vpon these premisses, that as the olde Comædians were vsed to end all their Comedies in musicke, marriages, mirth and jollitie: so the end and scope in solemnising of this, in these latter times, hath beene profit and commoditie. Old *Geffry Chawcer* seeing these abuses, being a Contemporanean with Pope *Boniface* the ninth, and being well acquainted with the occurrences of the time as well abroad as at home, who died in the same yeare that Pope *Boniface* the ninth solemnized his *Iubile*, being in the yeare of our Lord 1400. in some indignation falls vpon him in manner following.

(*) *Chawcer was in his youth of Merton Colledge in Oxonf. and of the Inner Temple, as it is conceived; afterwards he was imployed as Embassador.*
See his life.

*They sayne that Peter had the Key,
Of heauen and hell to haue and to hold:
I trow Peter tooke no money,
For no sinnes that he sold.
Such successors beene to bolde,
In winning all their wit their wrall.
Her conscience is waxed cold.
And all such faitors fowle hem fall.
Peter was never such a foole
To leaue his key with such a lorell.*

And so goes on bitterly. And *William* of *Malmesburie*, a Monke, who lived in the dayes of King *Henry* the first, and dyed about the beginning of the raigne of *K. Henry* the second, in a mournfull kinde of Elegie with teares bewayling the miserable estate of *Rome* as it then stood, and I feare in no better case at this day; amongst many other Verses of *Hildebertus* an Archbishop, hath these following.

(p) *Romani olim rerum domini, nunc dicuntur homines inermissimi, auro trutinantes iustitiam, pretio venditantes Canonum regulas.*

William Malmeslib 4°.

in Willion 2°.

— Venalia Romæ
Templa, sacerdotes, altaria
sacra, coronæ,
Ignis, thura, preces, cælum est
venale, Deūq;
Mantuan.

(p) *Vrbs cecidit, de qua si quicquam dicere dignum.
Moliar, hoc potero dicere, Roma fuit.*

Mathew Paris, a Monke of *Saint Alban*, is full of such com-

complaints in every corner of him. Gwiccirdine in his Historie of Italie tels vs, that Pope Leo granted (1) Indul- (1) Gwiccird. lib. 13.
gences without respect of time or place, and that his Mi- Anno. 1520.
nisters did set to sale vpon a game at Tables power to redeme soules out of Purgatorie. Iohn Rosse in the Ghost of Chadwallader thus complaineth.

*Haccine religio est Romana occidere reges?
Officium populi seducere? proderere gentes?
Vocibus aquivocis verum deludere? quantum
Roma recessisti à temet? in norma fuisti,
Exemplarq; alijs quondam regionibus, alma
Instituta, fidei, pietatis, religionis.
Nunc scelerum sentina jaces, & cadibus orbem
Polluis, hac equidem vestra sunt ambitionis
Semina, qua nimium cecata Cupidine vanâ
Illiciti quassus, neq; jus neq; fas, nec honestum
Respicias, at nulli consistens finibus aequi
In patria vertis communem cuncta ruinam.
Siccine Ihesaita persuadent? Sicq; pupillos
Moribus instituunt? His Romanista diebus
Vix dici meruit, patria nisi proditor audet
Esse sua, fidei sedem scelus occupat, & quod
Persuasum est alijs quondam, nunc cogitur, ac si
Religio qua corda ligat, qua pectora format,
Iam nisi larva doli, vel serua Tyrannidis esset.
Quisq; suas partes velit amplificare libenter;
Esto, sed id precibus, non vi nec sanguine fiat.
O quam degenerem te præbes Roma! Senatus
Temporibus priscis profugum qui cadere Pyrrhum
Obsulerat, Pyrrho licet hosti ex urbe remittunt
Compedibus victum, postquam Pharsalica pugna
Niliacas victum Pompeium extrusit ad oras.
Hunc ibi quarentem auxilium transsodis Achilles,
Et caput occisi (nam Caesaris inde favorem
Impius ambivis) præsentat Casari, at ille*

Dedignans

Dedignans tam vile nefas, utcumq; probare,
 Protinus è medio tolli mandavit Achillam.
 Mitto Apophroditum, qui sustulit ense Neronem
 Humani generis monstrum licet, atq; Tyrannum
 Et condemnatum furcis de more vetusto.
 Idq; licet precibus faceret, iussuq; Neronis,
 Tum tamen id fecisse palam se jactitat, illum
 Quàm primùm id sciret, mulctavit morte Senatus.
 Hac antiqua fuit virtus & gloria Roma.
 Quàm vos dissimiles? hoc si fecere prophani
 Quid vos Christicola? siq; ipsis hostibus illi
 Quid vos Principibus vestris debetis? at olim
 Aurea praecepsit, nunc (*) aurea deficit atas:
 Jam nihil in Templo nisi Simonia vagatur;
 Nil nisi frigescent nimum, nimumq; calescens
 Schisma, fidem satis est pretendere, vita
 Qualiscunq; tibi fuerit, si pergis ad Aulam
 Regnat ibi ambitio, gula, livor, factio, luxus,
 Gratia adulandi, quin mendicatio & illic
 In pretio est, nempe is cui mendicare molestum est.
 Aulicus esse nequit, vel non sibi commodus, ipsa
 Nobilitas questum nimium venatur, honorem
 Negligit, at nequeunt uno consistere vilis
 Questus, honorq; loco; numquid sine crimine credis.
 Iudiciale forum reliquis fore sanctius? ab non!
 Iustitia sedes facta est venalis; an ergo
 Iustitiam incolumem quisquam fore speret? in ovo
 Quod puteat, magis in pullo putrescit, ab ipso
 Fonte fluunt rixa, lis & violentia, quisq; ut
 Ditiore est, litem sic confidentius urget.
 Nunc injecta mora est, ut litis pondere fessi
 Discedunt inopes, nunc festinatio per se.
 Altera mandata damno est, ita causa potentum
 Praevalet ere dato, languescit causa minorum.
 Hinc tandem ad Cives oculi vertantur, & urbes,
 Hic Nihil est nisi fraus, perjuria, sanora, scorta,
 Infidia,

(*) *Peynareb. lib. 9. rerum sc-*
niliun patheticè exprobrat
sordidissimos mores Ecclési-
ficatorum sui temporis.

Tota ferè hominum virtus
 umbra est; verba, Ceremo-
 niz, modus vestium, pedum
 motus, gestus corporis, ocu-
 lorum flexus, frons, coma, su-
 percilium, singula hæc leni-
 untur, interna animi forma
 negligitur.

or a foure-fold way to liue well.

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*Insidia, ebrietas, luxus, petulantia, apud quos
Fraudare est sapere, & sapere est insania, vile
Id genus est hominum cum nil sapiat nisi quastum:
In summa est totius scelerum nisi sarcina mundus.
Hic spoliant hostes, jugulant hic nocte latrones;
Hic Athens sacrum trahit in ludibria verbum,
Hic pater insidias soboli, sobolesq; parenti
Tendit, ad interitum mundus declinat, & hic est
Cernere, & à prauis ad turpius omnia vergunt.
Ergo quid hic rebus, sic existentibus ultra
Commoror: ad Stygias multo mihi tutius ades
Viruitur. Ergo vale, mihi jam discedere fas sit.
Hanc mihi Nympha peto veniam, tibi doq; vicissim.
Dixit; & umbrosum rursus descendit ad Orcum.*

Which in *English* is as followeth. What, what is *Rome* become a Sanctuary for murderers, a schoole to teach how to kill Kings and Princes; to (⁸³) *seduce the people from their alleagiance to their Soveraignes*? to betray their Countries, to delude the world with equivocations and mentall reservations? O *Rome, Rome*, how much art thou departed from thy first station? thou wast sometimes a guide & light vnto other Nations, of justice, pietie and Religion; but now thou art become a sinke of vncleanesse, and with thy filthinesse doest annoy and infect the whole world. Thy ambition, thy ambition is the cause of all, being blinded and bewitched with a greedie desire of filthy lucre: thou respectest neither Law nor honestie, nor the good of thy Country. Doe the *Iesuites* thus perswade thee, doe they thus instruct thee? I feare they doe, for that now adayes he scarce deserues the name of a *Romane*, that dare not vndertake to betray his Country; alas, alas! all things are out of order, wickednesse sits where honestie was vsed to doe, and what thy forefathers wrought by intreaties and gentle perswasions, now adayes is wrought with fire and fagor. Reli-

R

gion

(83) *Ihesuita tenent Romanum Pontificem, si necessitas exigat, subditi Catholicos solvere a iuramento fidelitatis, si princeps tyrannice illos tractet, tenent ultra quod excommunicato principe, subditi non tenentur iuramento fidelitatis, nam excommunicatus non potest iurisdictionis actum exercere, tenent etiam quod quodcumq; sub sigillo confessionis manifestum sit ijs, nullo modo debent revelare. Nam (vt ait Bellarm.) cur Henricus Garnetius vix doctrina omnis generis, et vltre sanctitate incomparabilis, vltimo supplicio affectus est? nisi quia revelare noluit, quod salva conscientia revelare non potuit; tenent etiam quod Papa potest mutare regna, & auferre, & conferre, tanquam summus Princeps spiritualis.*

gion which bindeth the Conscience, is made a meere scarecrow and instrument of delusion, & the handmaid of Tyrannie. Let him in the name of God that desires to gaine sheepe vnto his flocke, vse his best meanes to doe it : but let him doe it as he should doe it, with perswasions and intreaties, not with force and violence. O *Rome, Rome*, how art thou fallen, I say, from thy first station ! thy Senators in former times caused that Runagate that offered himselfe to kill their enemy *Pyrrhus*, to be bound hand and foote, and to be turned out of the Citie. When *Cesar* overcame *Pompey* in the *Pharsalian* fields, and *Pompey* betooke himselfe for refuge vnto the Coasts of *Nilus*, where *Achillas* in stead of protecting him, slew him, and presented his head vnto *Cesar*, thinking thereby to winne *Cesars* loue and fauour. But *Cesar* disdainning so base and ignoble an act, would not endure to looke vpon him, or his present. When *Apophroditus* had killed *Nero*, though he were the monster of men, a tyrant, and stood condemned according to the Lawes and Customes of the *Romanes*, and though he slew him at the earnest request and sollicitation of *Nero* himselfe, yet as soone as ever the Senate heard he made his vaunts in publicke of what he had done, they caused him to be put to death. Such, such was the goodnesse, vertue, and prowesse of the *Romanes* in times past. But how vnlike are you vnto them : if your forefathers that were Heathens, were so tender of the lives of their enemies ; how much more tender ought you to be that fight vnder the banner of Christ, of the liues of your Kings and Princes ; it was a merry and golden world in those dayes ; but alas the times are now altered ; now Simonie beares the bell in the Church ; now either frozen ignorance, or ignorant fiery zeale sets the Church at variance in it selfe. It is sufficient now if a man haue a forme of godlinesse, and make a good shew of Religion, let him liue never so vitiously, it is no matter ; now
in

in Court ambition, luxurie, envie, faction, flattery, lying are the onely things in request, and he that cannot lye or dissemble must forsake that course of life, or not thrive by it. The Nobilitie themselves hunt after profit, and neglect their honour; for these two, filthy lucre and true honour, are incompatible, and cannot inhabit in one and the selfe same place together; yea the very Courts of Iustice, which should be kept more pure and cleane than other places, are not without spots and blemishes, and the places of iudicature bought and sold, and how then can a man expect justice to be duely administered; if the egge be rotten, the chicken will stinke and putrifie a great deale more without doubt. Hence it is that suits, debates, and contentions continually arise. Hence it is that the rich man goes to Law with greedines, whilst the poore man faints vnder the burden, the cause of the one being ended with all expedition, and the cause of the other hanging in suspence: so that the rich man ever preuailes with his money, and the poore man ever goes to the ground. If a man cast his eyes vpon the Citizens & Cities, there he shall finde nothing but fraud, perjurie, vsury, whoredome, treacherie, drunkenness, luxurie, wantonness. Amongst whom to deceiue is accounted the chiefeest wisdom, and to be wise the greatest folly. An ill conditioned people, that relish nothing well but filthy lucre. To conclude, the whole world is nothing els but a meere masse of wickednes: here enemies spoyle, there theeves kill: here the Atheist makes a meere mockery of the sacred Word: here the Father sets snares to entrap the sonne, there the sonne to entrap the Father. So that here we may see the world grows to an end, and every thing worse and worse. Wherefore things standing as they doe, what should I stay here any longer; more content I find in my Strygian houses, wherefore I take my leaue, and bid you farewell, and so the Ghost departed. So

Of the abuses at Rome, see
more in Bocchas, in the first
day of his Decameron and se-
cond Novell.

much hath *Rosse* of the abuses of the Court of *Rome* at this day.

Rustic: You haue said enough of *Rome* to make a man loath and detest her, if it be true which you haue said.

Iurisp: Of the truth thereof I make no doubt, for though I saw it not with mine eyes, yet I speake from the mouths of such as were eye-witnesses, & were men of credit and reputation.

Rustic: I pray you yet satisfie me this one doubt, whether in the time of *Gregorie* the great, Indulgences, or as *Peter de Valentia* termes them, godly deceits, were bought and sold as they haue beene since?

Iurisp: No certainly, in his time there was no such thing vsed, nor for many yeares after, vntill the time of (r) *Boniface* the ninth, which was eight hundred & odde yeares after; but then *Ita passim vendebantur ut iam viles cere clauium & litterarum Apostolicarum auctoritas*, they flew out so fast, and at such rates, that the authoritie of Letters Apostolicall, began to grow into Contempt.

Rustic: How came it to passe, that he did not graunt them as freely in his *Inbile* as his predecessors had done?

Iurisp: The pompe and retinue of the Popes was growne so (s) *great, and they so swolne with pride and aspiring thoughts*, that the ordinary revenue could not support it, wherefore needful it was that they should thinke of some new projects and inventions. It was not in the dayes of *Boniface* the ninth, as it was in the dayes of *Peter*, or when *Gregorie* the first lived. It was now an ignominie to say, *Gold and silver haue I none*, and to ride vpon an Asse.

(1) *Tanta est hodie ambitio & superbia Pontificis, vt in processione Caesaris & Pontificis per urbem Caesar tenet stapha Pontificis quoad Pontifex equum ascenderat, & deinde accepto equi freno, per aliquos passus ducit equum Pontificis. Vid. lib. 1. sacrar. ceremoniarum Roman. Eccles. Cap. 4. Sect. 5.*

(hawker.

(84) *Quomodo Papa equitac in Pontificatione; vide sectione 11. lib. sacrar. Ceremoniaru Roman. Eccles. c. 1.*

To ride vpon a Conrser as it were a (84) King,
With Saddle of Gold glittering;
With curious harnesse quaintly crallet;
Stirrups gay of gold masling.

or a foure-fold way to liue well.

1231

As *Chawcer* observes, was the pride and ambition of the Popes. For maintenance whereof, all things became vendible, Parsonages, Prebendaries, and Cardinalships, and what nor.

*They maken Parsons for the pennie,
And Cannons and her Cardinalls.*

Plutarch speaking of (†) *Marcus Cato* saith, that not onely (†) *Plat. in Marcus Cato* *Cato* himselfe, but his Officers were free from briberie and corruption. And *Chawcer* speaking of the Popes, saith, that not onely the Bishops themselves, but their officers doe pill and pole the people, and the Church of God.

*The Bishops Officers gone full gay,
The poore to pill, is all their pray.*

Which gaue him occasion confidently to affirme, that there was more goodnes in *Nero* and *Maximian*, two of those ten bloody persecutors that occasioned the spilling of so much Christian blood, in the time of the primitive Church,

*Then is now in one of them,
When he hath on his furred hood.*

Rustic: Sir, you haue given me good satisfaction concerning the alteration of the *Iubile*, and the changing of the times for the solemnizatiō thereof. I pray you shew me now what are the Lawes which haue beene derived out of this fourth Law of the first Table, for the due celebration of those dayes and times, and what care and provision hath beene taken for the due observation of those Lawes, especially for the Lawes made for the keeping of the Lords day.

Inriſh: You shall vnderstand, that the Lawes hence
R 3 deri-

Q V A T E R N I O,

derived, are comprehended vnder those titles *de ferijs et Ceremonijs, de festis locisq; deo dicatis, de sacrilegijs, de ministris Ecclesiæ, Episcopis & Clericis.*

Rustic: What care hath beene taken for the observation of those Lawes ?

Inrisp: Marry this Care ; that no servile worke was ever to be done and performed vpon this day, because it was a day which God had set apart for himselfe ; and therefore in the time of the primitiue Church they did disburden themselves of worldly cares, which did glue and fasten them to the earth, and tooke into their considerations, those sweet and holy meditations of the birth of our blessed Lord and Saviour, of his passion and resurrection. Againe, this Care hath beene taken, that vpon this day divine service is to be celebrated ;

(u) Vide in reformatione legum Ecclesiasticarum ab H. 8. & Ed. 6. proveda; cap. 2.^o. de divinis officijs.

(w) Ad sacrosanctâ Domini mensam nemo debet assumi, cujus fides omnibus partibus perfecta non sit.

(x) Si mense Domini legitimis consilijs occupatus fuerit, nullam potius quam solitariam esse volumus ; sed Minister ingrâtâ et impiam populi negligentiam acriter objurgabit, quod ab usu celeberrimi pretiosissimiq; sacramenti se remoreant. *ibid.* c. 8.

whither () every one is to come*, vnlesse he haue some lawfull excuse : and for default to be punished by the head of the Church, or his Substitute, by imposing on them a certaine mulct, as he or they in their discretions shall thinke fit. Againe, vpon this day the Supper of the Lord is to be administred, and *no man to dare to come vnwitt (*) vnpreparedly* ; and therefore this care hath beene taken, that every one that is to be a Communicant, is to resort the day before vnto him, vnto whom the Care of Soules is Committed, to the intent that he may try and examine him, and if he find him either ignorant, or contumacious, or wavering, to instruct, to correct, and to confirme them. Likewise this care hath beene taken, that this great Supper of the Lord is not to be administred, but where there is a (*) *Competent number of Communicants*. For this great feast hath a kinde of resemblance to our vsuall feasts, where the worth and multitude of the guests, are the glory & honour of the feasts. So carefull hath the Church beene in the due observation of this holy day. In pursuite whereof, the Kings and Queens of England haue beene no lesse carefull of

it.

it. King *Edward* the sixth by an Act of Parliament made in the fifth and sixth yeare of his raigne, and *Queene Elizabeth* by an Act of Parliament made in the first yeare of her raigne, did in a manner confirme whar y^e Church had before agreed vpon in their severall Synods and Convocations, in the dayes of King *Henry* the eight and King *Edward* the sixth: and in those severall Acts of Parliament, gaue speciall Charge and Commaund to the Arch-bishops, Bishops, and other Ordinaries to see the Lawes made touching the same, to be duely put in execution, as they would answer before God for such evils, wherewith Almighty God may justly punish his people for neglecting such good & wholesome Lawes; giving authoritie likewise to the Iustices of peace at the quarter Sessions to enquire of the same, and to punish the delinquents, by such wayes & meanes as in the said Acts are limited and appointed. So carefull were those Princes to make Lawes for the due observation of this day. And in this they did but imitate their forefathers: for I finde in the (1) *Saxon Lawes* amongst the *Lawes of Ina* before the Conquest, that if a servant had done any worke by his Maisters command, he was presently to be made free, and the Maister was to pay 30. s. If he did it without warrant from his Maister, he was to be whipt. If he were a free-man that had done it, he was to be a bondman, and to pay 60. s. If he were a Minister, and did serue at the Altar, the punishment was double as much as was to be inflicted vpon other transgressors. In the dayes of King (*) *Edward* before the Conquest, there was another Law made to prohibit *Marchandizing and Trading vpon that day*. By which if a *Dane* had bought or sold any thing vpon that day he was to pay so much; if an *Englishman* a great deale more. The Lawes likewise now in force, are very tender of the observation of this day, and will not allow of any (*) *iudiciall act to be done* vpon the same; so that if a fyne be levyed, and Proclamation

(1) Vide *Lambert de p^risicis Anglorum legibus*, inter leges Inar.

(2) Vide *Lambert inter leges Edm*

(a) Iudices seculares non possunt jurisdictionem suam, neq; placita aut iudicia quacunq; exercere diebus ab Ecclesia indictis, & in quibus populus seruari et cessare solet ab omni opere, sub pena multationis eorum omnium actuum qui his diebus facti sunt.

derived, are comprehended vnder those titles *de ferijs et Ceremonijs, de festis locisq; deo dicatis, de sacrilegijs, de ministris Ecclesie, Episcopis & Clericis.*

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(u) Vide in reformatione legum Ecclesiasticarum ab H. 8. & Ed. 6. provec̃ta; cap. 1.^o. de divinis officijs.

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(w) Ad sacrosanctā Domini mensam nemo debet assumi, cujus fides omnibus partibus perfecta non sit.

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(x) Si mensa Domini legitime conuivatur minime defuerit, nullam potius quam solitariam esse volumus; sed Minister ingrata et impiam populi negligentiam acriter obijurgabit, quod ab usu celeberrimi prenosissimiq; sacramenti se remoueat. *ibid. C. 8.*

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(y) Vide *Lambert de prisca Anglorum legibus*, inter leges Inz.

(z) Vide *Lambert* inter leges Edm.

(a) Iudices seculares non possunt jurisdictionem suam, neq; placita aut iudicia quandoq; exercere diebus ab Ecclesia indictis, & in quibus populus feriari et cessare solet ab omni opere, sub pena multatis eorum omnium actuum qui his diebus facti sunt.

(b) Dies Dominicus non est
juridicus 2. *Eliz. Dyer,*
Fish and Breckers Case.

(c) *Erasmus Chrysostomum*
concionatorem mellitissimū
Christiq; præconem indefa-
tigabilem appellat, cui jure
optimo (vt ait ille) ob sapi-
entissimam eloquentiam, &
eloquentissimam sapientiam
oris aurei cognomen tribui-
tur.

(d) *Nona* dicuntur in *Mar-*
tio, Maio, Iunio & Octob. sex
illi dies qui primum sequun-
tur; in reliquis verò mensi-
bus quatuor tantum illi dies
primum sequentes.

mation made vpon this (b) day, the Proclamation is voyde for that cause, and why, because it is a day exempt; and instituted for another purpose, and not to be numbred among the Law-dayes. Such care and provision hath beene taken for the due observatiō and solem- nization of this day.

Rustic: Sir, I doe not wonder that our forefathers were so carefull in the making of Lawes for the due celebration of the Lords day: for that I finde divers of the Heathens, in the celebration of their dayes set apart for the performance of their superstitious Rites and Ceremonies, to haue come very little short of them. For did not the old *Gracians*, before they received the faith of Christ, or were honoured with the title of that Church of which the (c) golden Father *Saint Chrysostome*, *Saint Origen*, *Gregory Nazianzen*, *Theophylact*, *Athanasius* were principall members, being the *Greeke* and *Easterne* Church, observe for their Sabbath the first day of the moneth, and called it *Neomania* or *Novilunium*? and did not the old *Romanes* before they knew Christ, or were honoured with the title of that Church of which *Saint Austin*, *Saint Ambrose*, *Saint Hierome*, *Saint Bernard*, *Saint Cyprian*, and *Tertullian* were pillars, being the *Latin* and *Westerne* Church, strictly obserue for their Sabbath the (d) *Nones* and *Ides*? And did not the *Macedonians* strictly obserue the day on which *Alexander* was borne, on which *Philip* got two victories, the one by his Mares at the games of *Olympus*, the other by his men of Armes in *Thracia*? And did not the *Persians* obserue strictly the day on which their rebellious *Magi* were subdued? And did not the most barbarous Nations of the Heathens, set apart some time for the adoration of their foolish and phantasticall Idols, and strictly obserue the same?

Iurisp: It is most true. And certainly those Heathens that were a Law vnto themselves, knowing not the

the Law, shall one day giue in euidence against the professors of the Law and Gospell, for the breach of those Lawes, which haue beene made for the due obseruation of their Sabbath.

Rustic: I am well satisfied touching the Lawes of the first Table; I pray you goe on vnto the second Table.

Iurisp. As out of the Lawes of the first Table, you haue seene what Lawes haue beene made concerning diuine duties. So out of the Lawes of the second Table, you shall now see what Lawes haue beene made concerning (*) *Distributive and Commutative Iustice*: and first I will shew you the heads of the lawes which haue beene made out of the first Law of the second Table; then what persons are comprehended within those Lawes; then what duties are enjoyned by those Lawes; then what punishments some haue vndergone for transgressing of those Lawes; then how carefull many of the Heathens haue beene in informing their Children in those duties; and lastly, of what antiquitie these Lawes are. You shall vnderstand, that the Lawes hence derived, are comprehended vnder these heads; *de iure personarum de statu hominum, de officijs magistratuum, de officio praesulis & proconsulis, de liberis agnoscendis, de adoptionibus, de tutela &c.* and the persons which are comprehended within them, are as well superior as inferior persons, as well Maisters as servants, Tutors as Pupils, Fathers as Children; for the word *Father* is taken in a diuerse sence: there is as well a politicke as a naturall father; Kings and Princes, subordinate Magistrates and Governours, Maisters of families, Tutors & guardians, and generally all other as haue any power over inferior and subordinate persons, are said to be Fathers as well as those our naturall parents that beget, breed, and clothe vs: and that all Lawes which doe binde Subjects in loyall obedience to their Soveraignes, servants to their

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Maisters,

(c) Distributiva iustitia est personarum & officiorum ordinatio in omni vita publica & privata.

Hemming.

Vt edificaturus domum non lignum quodlibet quod casu offertur, subternit, sed quod est necessarium: ita in rebus non cuius munus magistratus imponitur, sed idoneo, & ubi haec iustitia non seruatur, actum est de salute reipub.

Hemming.

(f) See the due of Princes, servants, and followers, well set forth by Philip Commin: in his third booke and twelfth Chapter.

Principibus placuisse viris non ultima laus est. Horat.
Potentes oportet adorare qui paradisi vult intrare; ut est in proverbio.

Omnium somnos regis vigilantia defendit: omnium otium illius labor; omnium vacationem illius industria.

Seneca de Clementia.

(45) Officia hominibus nota prudentia, probitas & eorum rerum quas tractaturi sunt imprimis peritis, & ab omni factione paritumq; studio alienis; sed ante omnia, adulatione vacuis, reterrima illa regum et rerum pubeste, sunt committenda: ut inquit Sereniss: nuper Rex in lib. 2. ad Hanc: nuper Principem.

(g) Quatuor numerantur bonae matres, quae malos parituriunt filios: familiaritas contemptum: prosperitas superbiam, veritas odium; securitas periculum. Petrarch.

(h) In famulis laudatur industria, vituperatur praecipitancia.

(i) Ut semel est dictum, semel est res ipsa perfecta.

Quod iubeat citis quadrigis citius properet exequi.

Plautus.

Osbo's souldiers are condemned in Tacitus, qui iussa dum interpretari, quam exequi malebant.

Tacit. lib. 2. cap. 10. Hist.

Servo vtilius est parere dicto quam asserere consilium.

Curtius.

(k) Ne principem societate scelerum cum Tigellino obstringere debemus; Tacit. lib. 14. cap. 15. Annal.

(l) Plutarch in Phocione.

Maisters, Pupils to their Tutors, are hence propagated and derived, as well as those Lawes which doe binde Children to their Parents. And as concerning the duties which are here enjoyned by these Lawes, they are these specially: First, they doe enjoyne (f) *inferiors to giue all honour and reverence vnto superiors*, especially vnto those that sit in the Capitoll, & vndergoe the storms and tempests in the Ocean, whilest they sit and sleepe securely in the harbour: they enjoyne superiors likewise to haue a vigilant care and respect of those over whom they haue authoritie, not to place age where youth should sit, nor yet youth where age should sit; (85) *Mars where Mercurie should sit*, nor yet *Mercurie where Mars should sit*, for that were to put the Gyants habit vpon the little *Pigmees*, and the *Pigmees* habit vpon the great *Garagantua*: they enjoyne Maisters to haue a due respect of them over whom they haue power and commaund, not to carry themselues so high, as to bring themselues into contempt, nor yet so (8) *low as to bring themselues into neglect*; not ever to be frowning, as if there were no time to reward, nor yet ever to be ftering, as if there were no time to punish: but to know that wages is as due to the servant, as a whip to the Asse: they enjoyne servants to giue all due respect vnto their Maisters, yet not to be so (k) *obsequious as to obey them in all their commaunds*, but when they commaund those things which are honest, and tend to their credit and reputation, to shew their obedience by a *readie* (i) *forwardnesse*, and *forward willingnesse*. When they commaund those things which are neither fit to be commaunded nor obeyed, to expresse themselues by a silent backwardnes; not to be a (k) *pander to the greatest for fauour or commoditie*; yet not to be faint-hearted with the (l) *Coward in Plutarch*, when their Maisters honour is iniuriously defamed, or

their

their Mistresse chastitie called in question, but with the (*) *poore servant in Tacitus*, to stand out in their defence even against *Tigellinus*, who did not forbear to tell him, questioning *Octaviaes* her Mistresse Chastitie, that *Octaviaes* secret parts were chaster than his mouth: at no time to make use of their favours to (m) *wrong or oppresse any*; yet at no time to neglect it to doe right vnto any; ever to behaue themselves like good and faithfull servants, bearing in minde alwayes, that *he never deserved the name of a (n) Captaine*, that was never trayned up as a *Souldier*; and that he can never commaund well, that never knew how to obey well: they enjoyne husbands to giue all due respect vnto their wiues, as to the members of their owne bodies, not so to undervalue them, as to make them their slaues and vassals, nor yet so to overvalue them, as to suffer them to be their Lords and Masters, but so to carry themselves towards them, as to goe hand in hand with them, as being members of one bodie: they enjoyne wiues likewise to giue all honour and reverence to their husbands, as vnto their superiors, to frame and fashion their wils & affections vnto theirs in all honest and necessary things; not then to be frowning when they are disposed in a friendly and hospitable manner to be free and merry; nor then to be laughing and dallying, when vpon just ground they are full of heavinesse and sorrow, but so to behaue themselves, that there may be but one mind in two bodies: to haue ever in their hearts the true affection of the good wiues of *Lacedæmonia*, who to ransom their husbands, became hostages themselves, and to set them at libertie became (*) *bound themselves*: and to endeavour by all meanes possible, to withdraw their affections from that which all women naturallie affect (P) *Soveraigntie*; and to know that the *French* Proverbe is most true:

*Le maison est malheureuse & meschante
On le pont plus bante que le coq Chante.*

(*) *Tacit. lib. 14. cap. 16. Abul.*

(m) *Glorior hoc vno quod nunquam vidimus vllum, Nec potuisse magis, nec novisse minus,*

Was the saying of K. Henry the 8. of Charles Brandon. It is a rare commendation which Sir Thomas More gave of Jane Shore, that she never made use of the Kings favours to wrong any one, but to relieve many a one.

Sir Th: More in Rich. 3. p. 57.

(n) *Non convenit alem alij præfici in magisterium, qui nondum se novit esse discipulum.*

Vt magister dignus sis, obsequentem humilemque præbueris oportet, alioquin aberrasti à via quæ ad magisterium ducit.

Petrarch.

(o) *Valerius Maximus lib. 4. cap. 6.*

(p) *See the wife of Bathes tale in Chaucer.*

(q) Herod caused his two
sonnes Alexander and Aristobulus,
to be strangled. Ioseph.
lib. 1. de bello Iudaico.

(r) Plutarch in Themistocle.

(f) Non arguendi mores
patrum, sed ferendi sunt, &
de patre vel gloriose loquen-
dum, vel tacendum; nullum
in terris iustius imperium
quàm patris, nulla honestior
territus quàm filij, nihil tam
suum cuiq; est quàm filius
patris, nihil cuiq; indignius
cripiatur.

Peirarch.

(t) Sustulit hic matrem :
sustulit ille patrem ; vt de
Æmease & Nerone Poeta.
(86) Sanguinis humani bibi-
tor Nero, cuius & ortus,
Solis & occasus nescit Ho-
micidia.

Quis nescit teneræ se dis-
cuisse parentis.

(u) Sueton in Augusto.

The house is never in worse plight than when *Perlot* there, sings a higher note than *Chanmerclere* : they en-joyne Fathers to haue a fatherly care of their children, not to be so vnnaturall as (a) *Herod* was vnto his, of whom *Augustus* was vsed to say, that it was better to be a sow in *Herods* Country, than a sonne in *Herods* Court : nor yet to be so fond of them as the (r) wife of *Themistocles* was of hers, of whom *Themistocles* was vsed to say, that his sonne was able to doe more than any man in all *Greece*; for that the *Athenians* commaunded the *Gracians*, he commanded the *Athenians*, his wife commanded him, and his sonne commanded her; but so to ballance both his meanes and affections, that the one may be knowne to be a father, the other to be a sonne : they en-joyne (r) Children to honour age, as they would haue youth, when age shall haue seized vpon them, and haue dyed their sable haire into a silver tincture, to honour them. To tread in the footsteps of (s) *Æneas*, who for that he rescued the good old man *Anchises* his aged father from the fire, hath purchased to himselfe for ever the name of a good Sonne; to loath and detest the brutishnesse of *Nero*, who for that he slew his (86) Mother to see the place where once he lay, is deservedly registred for an impe of *Sathan*, an vnnaturall sonne and a bloudie tyrant. To beare in minde the strength of nature in the sonne of *Cræsus*, who being dumbe from his birth, when he saw one readie to lay violent hands vpon his Father, cryed out with a lowd distinct voyce, *Hold thy hand, it is the King my Father*; and so the strength of naturall affection vntyed the strings of his tongue, and made him speake that never spake before. To abandon the wanton vnchast thoughts of (u) *Julia* the daughter of *Augustus*, who by her lewd and dishonest course of life, so perplexed her aged Father, that as often as shee came into his minde, he vsed to fetch a deepe sigh and grone, and to breake out into these speeches.

Would

Would God I neuer had wedded Bride :
Or else without any Childe had dyde :

To take into their Considerations the nature of the birds called (w) *Ciconia*, whose condition being old is to be- take themselves to their nests, and as they fed their young ones, when they were not able to feede them- selves, so doe they againe relieue and succour them. To beare alwayes in their mindes, what punishments haue beene inflicted vpon disobedient Children even from the beginning. These and the like are the duties which these Lawes enforce and command.

Rustic. But what is the penaltie, if a man faile in per- formance of these duties in obedience to these Lawes ?

Iurisp. That is the next thing which I promised to shew vnto you, and for your satisfaction, I would haue you looke into the Histories of the Heathens, and see what befell vnto (x) *Pausanias* : his tender-hearted mo- ther that would haue beene the first that would haue rewarded him, if he had done well, was the first that punisht him, because he did ill. *Pausanias* having con- spired with the *Persians* against his Country, being dis- covered, betooke himselfe to the Temple of *Pallas*, thinking to haue found safetie and protection in the Sanctuary. But Iustice whose hands are long, and will not suffer such offences to escape vnpunished, surpris- ed him there, for the *Ephori* after some Consultation had did agree, that although they could not in justice take him out, yet they might in justice keepe him in : and therefore decreed that the dores should be barrocaded, and that he should suffer for want of sustenance, of which his Mother being given to vnderstand, shee was the first that rolled the first stone vnto the dore. Looke into *Lugdunensis*, and there you shall see this Storie in effect, though delivered in other termes. A tender- hearted Father, tendring more the welfare of his sonne

(w) *Solinus* in Collect. re- rum memorabilium. Non invile Consilium cu- juscunq; fuit. Inprimis venerare Deum, venerare parentes, Et quos ipsa loco tibi dat natura parentum.

(x) *Plus*, in *Pausan.*

than himselfe, voluntarily yeelded vp his whole estate vnto him, desiring no more but a convenient lodging, with necessary food and rayment; the sonne for a time suffered his Father to want nothing that was necessary; but ere long it so fell out, that he married with a young Gentlewoman, who was so tender-eyed and eared, that she could not endure the spitting and coughing of an aged man, and being often troubled with queames (a thing incident to new married wives) she ever imputed the cause thereof to the spitting and spawling of her aged father-in-law, and tooke that occasion to remoue him from her Table, and to haue him incorporated into the societie of *Dicke* and *Will*, and the rest of the ragged regimēt, amongst whom it was designed that he should spend the remainder of his dayes, the old Gentleman having now no better cloths than such fripperie as the Hangmans wardrope doth vsually afford, nor better lodging than the dogs did vsually kennell in, no better companions than the brotherhood of the black-guard and the ragged regiment, he beganne to grow lowfie, whereof notice being given to my young Maister, he caused foure ells of cloth to be bought for him to make him shirts, but so course as they that beheld them did rather thinke them enjoyned him as a penance for some offence committed than for ordinarie wearing shirts, the which comming to the view of his little grandchild (for by that time my young Maister had a sonne of a prettie stature) he privily conveyed two of the ells of Cloth away, and being demaunded what he meant to doe with it, answered that he meant to keepe it for his Father against he came to the yeares of his grandfather. So is the vnnaturall ingratitude and disobedience of Children generally requited by their Children. The like Storie hath *Discipulus*, where he shews how God doth take the quarrell of a father into his hands, and miraculously punisheth a sonne for his disobedience, & it was as followeth.

Discipul. de tempus Serm.
xxiij. prope finem.

or a foure-fold way to liue well.

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A tender-hearted Father having dispossessed himselfe of his estate, and made his sonne Maister of it, the sonne in requitall caused him with his Mother to be removed into a house to live by themselves, where wanting necessary food vpon a Sunday to dinner, he with his wife invited themselves to his sonnes house, whither coming, and finding the doores fast shut, he knocked to come in, but the sonne being given to vnderstand, that his Father and Mother were come to dyne with him, he caused *assaturam* the meate to be taken off the Table, and instead of a dinner, staid their stomacks with a paire of single pence, and so dismist them; who no sooner were departed, but the meate was set on the Table againe, and (as the Storie saith) the first morsell that the sonne did eate, was turned into *busonem*, *qui sic ei adhasit ut pedes superiores cum duabus maxillis vna caro fierent*, into an vgly Toad; whose forefeete were so fastned to his jawes, as if they had beene incorporated into them whilst the body of the toad did hang out of his mouth; to the beholding of which fearefull spectacle, a Priest being called, he openly declared, that it was the iust judgement of God vpon him for his disobedience and carelesse neglect of his Father, & forthwith caused him to be sent to the Arch-bishop, before whom confessing his offence, he enjoyned him to be carried throughout all the chiefe Cities and Villages of note in France, and the young men in every Village being called together to be made acquainted how miraculously God hath punished this sonne for his disobedience; to the end that beholding the punishment, they might be deterred from committing the like offence. Thus miraculously hath God in times past punished vnaturall and disobedient Children. Looke into the sacred Scriptures, and reade over the stories of *Cham*, of *Reuben*, of *Abalom*, and of the sonnes of *Heli*, & in them you shall behold, set forth to the life, the punishments due to disobedient children:

Who so ever.

Whoſoever curſeth his Father or Mother, ſhall dye the death, Levit. 20. Nay, whoſoever obeyeth not his Father and Mother, him ſhall the people ſtone, Deut. 21. ſayth the Lord.

Ruſtic: But doe temporall Lawes puniſh thoſe delinquents with death?

Iuriſp: No, not immediately. Yet generally ruine and deſtruction is the end of them; for when they fayle in performance of theſe duties, and forſake their fathers God forſakes them, and leaves them over to their unruly luſts and affections, which leade them vnto ruine and deſtruction. So that though theſe offences be not immediately puniſht with death, yet vntimely deaths generally waite vpon them.

Ruſtic: I doe not wonder then the duties being ſo needfull, and the puniſhments ſo great, that many of the Heathens were ſo carefull in inſtructing of their Children in the knowledge of theſe duties.

Iuriſp: Nor I. In my opinion they might haue paſſed for good Chriſtians as concerning the obſervation of thoſe duties, had not their *dij deaq;* diſcovered them to be Heathens. What people in the world was ever *more carefull than the* (1) *Lacedamonians in trayning up of youth?* amongſt whom there was a Cuſtome that when their Children came to certaine yeares, they were to be brought forth to a certaine place, where inſtruments of all trades and occupations, and Bookes of all Arts and Sciences were to be ſet before them, to this end, to finde out their naturall diſpoſitions and inclinations, and if they found them to be *addicted to their* (2) *bookes,* they made Schollers of them, if to mechanicall inſtruments, they ſent them to the Cities: if to the inſtruments of the Country, then they ſent them thither; they knew well, that *it is a hard thing to make a good* (3) *Hawke of a Puzard;* and that a Car will doe her kinde: and therefore according to the naturall inclination of their Children, did they finde out fit my-
ſteries

(y) *Lycurgus præcipiebat vt ne liberos ſuos vlli in villa diſciplina formandoſ com- mitterent, antequam annos quatuordecim plenos exe- giſſent, vt ex ætate de indole iudicium fieri; et quò ipſi de ſua ſponte magis inclinarent explorari poterit.*

(87) *See more of this in that wiſſie Treatiſe, intituled Exa- men de ingenioſ. 1. & 8. cap.*

(z) *Non poteris rectum Cancris inducere curſum. Vide fabulam de Æthiopo. Let take a Cat and ſoſter her with milke,*

And render fleſh, and make the couch of ſilke;

And let her ſee a mouſe goe by the wall,

Anon ſhee weyeth milke and fiſh and a couch and all.

Chawcer.

steries for them. Againe, what people in the world were more wittie to finde out inventions to reclaime their Children addicted to any notorious crime and vice; amongst whom this was a Custome, that if their Children were addicted to drunkennesse, to cause one of their (*) *slaves being drunke to be whipt naked in their presence*, that they seeing the fowlenesse of the offence, and the punishment due vnto it, might be deterred from it; if they were addicted to idlenesse, then they caused the Lawes of *Bocchoris* to be read vnto them, who amongst his Lawes made speciall provision, that all such as lived vpon the spoyle, & had no meanes or profession to live by, should giue an account how they lived, and write downe their names in a scrowle, to the end, *their* (a) *parents might be knowne*, and so be debarred to vndergoe any publicke office in the Common-weale: for they held him vnworthy to governe abroad, that could not governe at home, and that he would never haue care of strangers, that was so carelesse of his children. If they saw them to neglect knowledge, then they caused the life of *Philip* of *Macedon*, or of *Agamemnon* to be read vnto them, the one glorying that it was his sonnes happinesse to be borne in *Aristotles* time, the other wishing for the *Trojans* sake, that he had but tenne more in his Kingdome, *such as* (b) *Nestor was*, not doubting then but easily to subdue them. If they were addicted to effeminate ribaldrie, or vnseemely dalliance, then they caused the life of *Cato* the *Censor* to be read vnto them, where they might behold how he removed *Manlius* for kissing his wife in the presence of his daughter; or the storie of *Hieron*, how he punished *Epicharmus* for reading some (*) light verses before some yong people: if they saw them to neglect their Tutors, and Gover-

*As all things doe so skill and knowledge yeeld;
Old wood inflamed doth yeeld the bravest fire,*

*So old men beare the honour of the field.
When younger doth in smoke his vertues spend.*

(*) *Aristotle forbiddeth not onely wanton talke, but lascivious Pictures.*

(RB) *Rozarius Anacharsi*
quo pacto quis abstemius fieret; si turpes (inquit) ebriosque mores ante oculos ponat. *Diog. Laert. in Anacharsi*.
Generosus animus facilius ducitur quam trahitur.

A Lyon will belld more easily than a drunke.

It is observed of the Lyon, that he will not chace for any chastisement; but whip a yong Lyon before him, he presently humbled himselfe.

(a) *Diodorus Siculus lib. 1. rerum antiquarum.*

Similem legem promulgavit Charondas. Si quis novemcam filijs proprijs superinduxisset, eum censuit a Concilio senatusque patriae penitus submovendum: nunquam ab eo exsilium patriae consiliarecta & salubria sperari posse, qui liberis olim proprijs male consuluisse.

Diod. Sicul. lib. 12. Biblioth.

Vide fabulam de *Caulibus domesticis & venaticis*; qua ostenditur juvenes qui nihil sciunt haud esse reprehendendos, quin eorum parentes qui sic educaverunt.

(89) *Pluris facienda est parva Veteranorum manus, quam indoctorum multitudo. Veget.*
Old Shoulders are the beautie of a State.

Old Doctors can deepe matters well debate:

*Where graine men vaile, the Corners still is glad,
And where they lacke, the farmers in bus sad.*

Aristor. lib. 7. polit.

T

nors,

(b) *What was Xantippus his dog love vnto him, see Plutarch in Themistocle.*

(c) *What love Alexander Bucephalus bore to him, vide antea. fol. 48.*

Frequenter Christus & Apostolus mittunt nos ad bruta animalia, vt dicamus ex ijs quid agendum, & quid fugiendum: & ideo apud Iohannem dicitur, interroga quicquid pecus & docebit te, et arem celi & annuntiabit tibi,

nors, then they sent them to Schoole to (b) *Xantippus his dog, or Alexanders* (c) *Bucephalus*, that were most tender and respective of their Maisters. So that I say, had not their *dy deaſ*, discovered them to be Heathens, they might well haue passed for good Christians, as concerning the trayning vp of their Children in the duties enjoined by these Lawes.

Rustic: Sir, hitherto you haue given me good satisfaction, I pray you let me craue an answer vnto one question, and so I will forbear to trouble you any further at this time touching these Lawes of soveraigntie and subjection, whether the Lawes derived out of those sacred Lawes, which doe enioyne the duties before mentioned, had their originall from auncient or from moderne times, or no?

Iurist: Certainly, they had their originall from the beginning of times, long before the Lawes of *Moses* were written, even from the Law of nature, for no sooner had God reared vp the great fabricke of the world, but in the chiefeſt place thereof he placed the Sunne, and gaue it a dominion over the rest of the Planets, no sooner had he created the sublunary world, but he gaue dominion to the Lyon over the beasts of the field, to the Eagle over the fowles of the ayre, to the Whale over the fishes of the Sea, to the Cedar over the Trees of the Forrest: yea, no sooner did *Adam* begin to encrease and multiply vpon the face of the earth, but he gaue to every father of a familie power and authoritie over his familie, yea no sooner did the waters in the dayes of *Noah* betake themselves to their wonted Channels, and the Children of *Noah* to spread themselves vpon the face of the earth, but he gaue power and authoritie to the sonnes of *Iaphet* and *Sem*, to governe and rule over the posteritie of *Cham*, a (d) *servant of servants was he vnto his brethren*. So that you see that from the beginning, long before the dayes of *Moses*, there was soveraigntie

(d) *Gen. 9. vers. 25.*

raightie and subjection, not onely among the reasonable, but even among the inanimate sensitive and vegetative Creatures.

Ruffic: You haue given me good satisfaction, I pray you goe on, and shew me what Lawes are derived out of the second Law of the second Table.

Jurisp: I will therein satisfie you; but first I will shew whence this word *murther* is deriued, and what it is; then how the Civill and Common Law doe differ in setting forth the diuers kindes of *Homicide*; then the Lawes that punish those offences, and lastly, the punishments that those Lawes haue provided. You shall vnderstand, that some will haue the word *Murther*, to be deriued from the Latines of *Mors dira*, *dira* being an Epithet which they did commonly vse when they would set forth any thing to haue happened in any extreame manner, being borrowed from *Dira* the furies or implacable spirits of hell, as *dira deprecationes*, *detestatio dira*, *naufragia dira*, *mors dira*, *aconita dira*, *lues* or *fames dira*; others will haue it to proceede from the Saxon word *Mordren*, which is a wilfull killing of a man vpon malice afore-thought: others from the French word *Meurtre*, which is *Homicide* or killing. *Homicide* being then committed *cum homo occiditur*: others wayuing the Etimologies, as *Bracton*, who lived in the dayes of King *Henry* the third, and *Britton*, who lived in the dayes of King *Edward* the first, will haue *murther* to be that kinde of *Homicide*, *Quod nullo sciente, nullo presente, nullo uidente, nullo audiente, clam perpetratur*: that was done so secretly that no man was present at the doing of it, no man knew of it, no man saw it, no man heard of it; so that it should seeme by their descriptions, that no *Homicide* was said to be a murtherer, vnlesse he had done it closely and secretly, eyther by poysoning or some magickall Enchantments in invocating of some damned spirits, or by some other secret meanes, of which no pub-

Bracton lib. 3.
Britton Cap. 6.

(^t) Fulbecke Parall:

like testimonie could be given. But in after times it was manifestly expressed, that not onely they whom *Bracton* and *Britton* make mention of, but all other *Homicides*, who vpon malice fore-thought, doe bereaue any of the Kings Subjects, whether natives or aliens, vnder the Kings protection, of their lives, are said to be murtherers. Murther being a wilfull killing of a man in cold blood, vpon malice forethought. In the setting forth of the diuers kindes of *Homicides*, the *Civilians* doe differ from the professors of the Common Law; for the *Civilians* doe reduce all manner of *Homicides* to one of these three, either to *Homicide* done (^t) *ex casu*, *ex necessario*, or *ex destinato*: In the first they doe include all such *Homicides* as are committed accidentally, as if it happen by the throwing of a stone, by the shooting of an Arrow, or by the running of an Horse, or by such like casuall meanes, that one man against his will takes away the life of another: In the second, they doe include all such *Homicides* as happen to be committed in the defence of a mans owne person, or his possessions; as if a Theife happen to assault him vpon the Kings high way, or to breake into his house to rob it, or if vpon any other occasion, a man is iniuriously assaulted, and in defence of his person, or possessions, death ensue: In the third, they doe include all such *Homicides* as are committed out of rancor or an inveterate malice, when one man out of a deadly hatred sets vpon another, and pursues him to death. So doe the *Civilians* distinguish the diuers kindes of *Homicides*; the professors of the Municipall Lawes of this Nation doe otherwise distinguish them, that is, by murther man-slaughter without malice, *felo de se*, or killing of ones selfe, man-slaughter in his owne defence, and man-slaughter *ex casu & accidenti*: So that whereas the *Civilians* doe place *felo de se* in an equall degree with murther, the Common Lawes doe distinguish them, because as it is not an offence of
so

so high a nature as murther is, vnlesse it be committed by a Malefactor vpon himselfe, to prevent his tryall by the Law, seeing that it extends no further then to the person of himselfe, and is committed oftentimes *ex infortunio*, either by reason of the extremitie of some disease and sicknesse, or by reason of some agonie and perplexitie of minde, yet on the other side, it is not so much favoured in the Law as an act done *ex casu & accidenti*; and therefore aptly and vpon good ground haue the Common Lawes distinguished this kinde of man-slaughter from the other three, *ex destinato*, *ex casu*, & *necessario*. Now although the Lawes doe varie as concerning the diuers kindes of *Homicides*, yet doe they agree in setting forth the nature of those *Homicides*, for both Lawes doe agree that to be murther which is committed out of an inveterate malice for some supposed offence to be given before, such as was in the beginning of the world, the murther of *Cain* vpon the beloved of God his brother *Abel*. *Homicide ex necessario* they doe likewise agree to be then committed, when as the offender having used all meanes he can to prevent an vntimely death, is of necessitie at last compelled to requite (*) *Haman* with the reward which he provided for *Mordochaeus*. *Homicide* likewise *ex casu*, they doe likewise agree to be then committed, when as a man having no euill in his thoughts, doth yet notwithstanding against his will take away the life of another, as it often happeneth in the cases before mentioned, in the shooting of Arrowes, the running of Horses, and the like, so farre doe both Lawes agree: the disagreement then consisteth in this, the Civill Lawes doe include all *Homicides* within these, *ex casu*, *ex necessario*, & *ex destinato*, the Common Lawes doe not.

Rustic: Sir, you haue sufficiently shewed wherein the Lawes doe agree, and disagree, concerning *Homicides*: I pray you in the next place, what are the Lawes that punish these *Homicides*?

T 3

Inrisp:

(*) *Hester* 7. v. 10.

Iurisp: The Lawes which punish these *Homicides*, are comprehended vnder these titles, *de Homicidijs, de Parricidijs, de Sicarijs, de Taliione*, and the like, which haue beene aptly termed by the Auncients eyther Lawes of

(*) *Plat. in Gorg.*

(*) *Communion* or Lawes of *Animadversion*.

Rustic: What are the Lawes of *Communion*, as you call them, I pray you?

Iurisp: They are such as are vsed to prevent and extirpate the growing evils, and to take away the causes and occasions of those many quarrels, Combats, manslaughter, and murders, which are so often committed in the Common-wealth: which haue their originall most commonly from offensive provoking words, afterwards breake forth into blowes, vntill at last they come to mortall strokes, wherefore the (*) *Lawes haue*

(h) *Per statuta vrbis Romæ si quis alicui verba iniuriola animo honorem sugillandi dixerit, aut protulerit, pœnam decem ducatorũ auri incurrat; vel arbitrio senatoris corporali pœnâ plectatur; personarum & verborũ qualitate perpenſa.*

Vid. stat. vrbis Romæ de verbis iniuriolis, cap. 71.

(i) *Communion fit, cùm ei qui peccauit leui coertione mulcta dicta est, vt ad bene viuendum emendatior fit.*

Plato in Gorgia & Alexand: ab Alexand. lib. 3. cap. 5.

(k) *Animadversio, non ipsius qui pœna afficitur, sed reliquorum qui superiunt gratiã adhibetur, vt metu pœnæ reliqui eadem noxã deterreantur.*

Plato in Gorgia.

beene ever carefull to provide to prevent a mischief whilest it is in growing, to nip the fruit whilest it is in the bud, to punish words in a sharpe and severe manner, blowes in a more severe manner, and death that ensueth with the greatest severitie that may be. And for that purpose the Lawes haue provided severall actions according to the nature of the severall wrongs done and committed: actions of the Case to stop the murtheres of brawling and backbiring persons, and actions of Trespasse and *Mayhem*, to binde to the peace and good behaviour, quarrelling offensive persons, which severall actions may well be said to be *Lawes of* (*) *Communion*, or warning pecces vnto them, to advertise them to take heed how they run into further danger.

Rustic: And what are the Lawes of *Animadversion*, as you terme them?

Iurisp: They are those (*) *Lawes which punish delinquents, when an offence is committed*, that by their example others may be warned and admonished.

Rustic: And how are they punished?

Iurisp: Either by Inditements at the suit of the King, because

or a foure-fold way to liue well.

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because that he hath lost a subject; or by appeale at the suite of the partie, because that he hath lost a Father, a brother, or a kinsman.

Rustic: I pray you giue me leaue to expostulate a little with you concerning the Lawes of *Commonition*. Will you haue a man to appeale to the Law for every idle word that falleth?

Iurisp: Old *Geffery Chawcer* will tell you ⁽¹⁾ no; nor yet to quarrell vpon every idle occasion, when as he may resort to the Law and haue ⁽²⁾ redress.

Rustic: Flesh and bloud cannot endure to heare himselfe to be called a ^(*) *Traitor, a murderer of his father, a departer from his Captaines banner, a deflowerer of Virgins, a false informer, and teller of tales to his Soueraigne*, neither to haue the honour which he hath purchased with the hazard of his life, to be attributed to another, as when that he hath beene the first that hath issued out of a besieged Citie, & given the onset to the enemy, and made him recoyle; and the last that hath returned, or when that he hath beene the first that hath scaled the walls of a Citie, and set vp his Ensigne in honour of it, and another hath vsurpt and set vp his; or when he hath taken an enemy prisoner, and brought home his Armes with him, & another hath iniuriously challenged it; or when he hath beene the man that hath guarded such a Fort, kept such a bridge or passage, maugre all the fierce and furious assaults of his Antagonists; or when on the other side, he hath beene the man that with the perill of his life, and the liues of such as he hath commaunded, hath driven the enemy from such a Hold, or made his way with his sword over such a passage, and another hath challenged it: these things, I say, being against the Lawes of Armes, flesh and bloud cannot endure, but it will discover it selfe in passion.

Iurisp: It is true, if a man had no more then flesh and bloud in him, then Bulls & Beares, then Dogs & Cocks, he

(1) Had I venged all my harme,
My coate had neuer kept me
halfe so warme.

Chawcer.

(2) See the Statute of the 13.
yeares of Richard 2. cap. 2. by
which, power is given to the
Lord Marshall and Constable
of England to punish words.

(*) To be scandalized by the
name of a Traitor, a murderer,
a departer from his banner,
a ravisher, a false informer of
his Soueraigne, are scandalls of
the highest nature; for whoso-
uer is a Traitor, by the Lawes
of Armes is to loose his Coate-
Armour rased, his Shield re-
versed, his Speare truncked,
his Spurres beuen from his
bootes, his horse ducked, his
sword broken vpon his helmes,
his Crest diuided, his statues
pulled downe, his bloud corrup-
ted, his possessions taken from
him, and his body tortured quia
memoria eorum destrui de-
bent.

A deflowerer of Virgins by the
Lawes of Armes, is to haue his
Escutcheon reversed.

A teller of false tales to his Sou-
eraigne, is branded by the
Lawes of Armes with a Dimi-
nution in his Coate; and so is a
departer from his Captaines
Banner.

(*) Feris natura præscriptis, ut omnem semper vim à corpore, à capite, à vita sua propulsarent.

Cicero.

(a) In otio Civili, & domestica quiete, cruenta spectacula sibi non placere, dicere solebat *Constant: Imperator*; eaq; de causa gladiatores omnino prohibebat.

(o) Militis est, utriusq; furor, cohibere furorem.

Fortem mansuerum esse oportet, ut proximi non tam metuant, quam reverentur.

Diog. Laert. in Chilon.

(p) Frangit et atollit vires in milite causa, Quæ nisi iusta subest, excutit arma pudor.

Proper.

Causa jubet superos melior sperare secundos.

Lucan.

Si ceteret aliquis non coronatur nisi legitime certaverit, a *Timoth. 2. v. 5.*

Sicut prudentia sine iustitia calliditas est; temperantia sine fortitudine ignavia est; iustitia sine temperantia crudelitas est; iusta fortitudo sine prudentia temeritas est.

(q) This offence in the Edict of the French King, K. Henry the 4. is termed a *brusish madnesse*, and is made high treason in which Edict the King doth swear by the ever-living God, never to grant any pardon to any that shall deserve from it.

See the French Hist. in H. 4. *Titus Manlius Torquatus* C. S. filium suum quod præter mandatum extra ordinem duello pugnasset, tamen si fallaciter, securi percussit.

Sicid. lib. 1. de 4. Monarch.

(r) *Sueton in Augusto.*

he could hardly containe himselfe: *the little Worme will turne if he be trod upon*; the (*) *Bulls will kiske if they be wearied*; *the dogs will bite or barke at least*; *the Cocks will spurre if they be set upon*; but it is because they want understanding: but for a *man that lives in a (*) settled government under a happie Prince*, where the Courts of Iustice are open, whereunto every one may resort & have redresse for all wrongs and iniuries done and committed: to kicke & bite and barke, he can purchase no (o) fame or renowne by it; whosoever will be accounted truly valiant, must arme himselfe with wisdom and discretion, to know when, and where, and against whom to draw his sword; for to fight vpon all occasions given, is a foolish hardinesse or rash forwardnesse, not to fight when just occasion is given, is base cowardlinesse. But then to fight when (p) *Religion and thy Countrey is at stake*, is true valour & magnanimitie; to fight with thy friend, thy Countryman, or thy supposed enemy for a word fallen in heate, or by reason of some offence taken, arising from some false rumor, which was never given, or indeed vpon any occasion, be the quarrell never so just, to make thy owne Country a Cock-pit, and to sheath thy sword in the bowels of thy Countryman, thou canst purchase no honour, the greatest glory that thou shalt gaine shall be this, that *thou hast spirit & life in thee*, (q) *a Cocke or dog will deserve as much*. If thou wilt purchase fame and renowne in the performances of noble atchievements, goe as thy fore-fathers did vnto *Malta*, vnto *Rhodes*, and vnto *Argyers*, there shalt thou finde fit skabbards to sheath thy sword in, enemies fit for thee to encounter withall; where thou maist winne glory by the Conquest, and triumph in the Victorie. Or if thou wilt needes fight, learne of (r) *Augustus* when to draw thy sword, adventure not thy life to nothing, yea to that which is worse than nothing, to shame and ignominie, he will tell thee, that thou oughtest not to fight but when

when there is more hope of gaine, than feare of losse; for that a Victorie cannot adde so much vnto thee, as a disastrous fortune may derogate from thee; who will adventure a golden hooke for a small Fish, the losse whereof the greatest Whale in the Ocean cannot countervail: and who but a fiery, forward foole will adventure his life to nothing. *Learn againe of* (1) *Romulus and Acron, of* (*) *Harold, and William the Conquerour, of Charles the fifth, and Frauncis the first: (20) let thy Combating be to rescue poore innocent soules from death and destruction. Charles the fifth being at variance with Frauncis the first, in which quarrell many Christian Princes were interestted, and many harmeles soules like to suffer by it. Charles being moved as he made shew with a Christian compassion and Princely care, having in some respect, a care of such his enemies as were drawn into the quarrell as friends and allyes, by secondary meanes made this proposition to the Kings Embassadour; that the Controversie betweene them might be ended by a single Combate, which comming to the vnderstanding of the French King, he willingly embract it, and glad he wast to haue any occasion to require him for the entertainment which he gaue him at the siege of Pavia: so that in a publicke assemblie for that purpose called together in the presence of all or most of the Princes of the bloud, in the presence of all forraine Embassadours at that time residing in France: the Emperours Embassador being then present in his publicke Hall in his Court at Paris he caused one of his Secretaries of State with a lowd voyce to reade a Cartell signed with his owne hand, to this effect; that the Emperour accusing him to haue falsified his faith, had spoken vntruely, and that as often as he had or should say so, he gaue him the lye; and to the end he should not deferre the deciding of the Controversie by the Combate, he wished him to appoint the place, and that he would be readie with his*

V

Armes

(1) *Plut. in Romulo*
(*) *William Malmebury lib. 3. de regib. regum Anglie.*
(20) *Vile est aliquando reipub. ut pugnet duo inter se ex pacto; ideoq. monomachia inter duos reges in regno Sicilia Martini Pontificis fuit concessa.*
Item Mirandula de singularib. circumstantiis lib. 1. c. 10.
Similiter monomachia fuit concessa inter Robertum Meduofordiam, & Henric. Comitem Essex per Henric. secundum regem Anglie pro eo quod idem Robertus accusavit eundem Henric. de crimine laese maiestatis.

Math. Paris in H. 2.

Item concessa fuit monomachia inter Henric. Hereford ducem & Tho. Mowbray ducem Norf. tempore Ric. 3. pro simili causa.
Item inter Job. Aubrey militem & Tho. Cariburgum Armigerum regnante eodem Rege Tho. Walsing. in R. 2.
Vile enim est reipub. ut pugnent, licet enim privata sit causa, sequitur tamen utilitas publica; nam si non pugnent, amici & affines persequerentur injurias eorum usq. ad mortem, & ita universa Civitas (ut multis locis accidit) vexaretur.

(1) Cùm Xerxès, filium suum majorem in prælio cecidisse audivit, coronam deponere contempsit, sed cùm forsuscine pugnam eorum audiret, coronam capiti reponit, & testatur se majorem ex filij virtute voluptatem, quàm ex morte avaritiam sentire.

Plut. Mæc. lib. 3.

(2) Id gerere bellum cupio in quo est optimū vinci: ut *Lucas de Essex & Polignac.*

Senec. in Thebaidæ.

Armes either on the Sea or on the Land, on horsebacke or on foote, and that if he should not persevere in that his resolution, he would proclaime his Cowardise to all the Christian world: these are wayes fit for *Generalls to purchase (*) honour by*, fit for Princes to treat of onely, to endear their subjects vnto them, not fit for subjects to suffer their Princes, in the safetie of whose person their welfare doth consist, to put them in execution; but to fight at home in a Taverne, or at an Ordinarie, at a play, or in the streets, in out-braving of Iustice with a poore Serjeant, where to overcome will be a *greater (*) disadvantage vnto thee then to be overcome*. When thou shalt be dragged along, not like a victorious Captaine, but a servile Captive, to enhabite with theeues, rogues, and vagabonds, vntill thou hast vndergone the sharpe and severe sentence of the Law; when thy Lands and goods shall be confiscate, and it may be conferred vpon thy persecutors; when thou thy selfe shalt hang rotting betweene heaven and earth as vnworthy of either; when thy veynes shall become like *Mare mortuum*, and thy blood which was vsed like Chrystall streames to flow from thy liver as from a cleare fountaine, shall putrifie and be corrupted; when thy harmelesse posteritie, the childe vnborne in his Mothers wombe, that never knew ewill, shall smart for thy offence, and thy leprosie sticke as close vnto him, as did *the leprosie of (*) Naaman vnto Gehazi*, and his posteritie; when as those auncient possessions of thine, which thy fore-fathers enjoyed for many descents together, and which should haue descended vnto thy Children, hadst not thou broken the bridge which should haue conveyed it vnto them, shall be turned another way; when the very name of thee, so long as any of thy posteritie shall remaine vpon the face of the earth, shall be odious and contemptible: this can be no honour vnto thee; therefore if thou wilt haue honour on earth, or glory in heaven,

(*) 2 Kings 3. v. 27.

ven, thou must observe and keepe the Lawes derived out of this sacred Law; *Thou shalt doe no murder.*

Rustic: Sir, what are the Lawes, I pray you, that are so strickt, in Case a man doe happen vnfortunately to commit wilfull murder?

Iurisp: Even the Lawes of thine owne Countrey, which haue for their warrant the Lawes of God: the Lawes of all Nations doe the like, yea, the Lawes of the most barbarous Heathens.

Rustic: Doe the Lawes of God commaund such punishments to be inflicted vpon such malefactors?

Iurisp: Yes indeede; by the Lawes of God, *who soeuer sheddeth mans (w) bloud, by man shall his bloud be shed againe.* It was a Law pronounced in the beginning, and ratified by the Court of heaven, and to this day never abrogated. *Cain* suffered vnder this Law, yet *Cain* liued long before this Law was written. *Iezabel*, *Abfalom*, and many others likewise of whom the sacred Scripture makes mention, suffered vnder it. Reade but the storie of (2) *Cain* and *Abel*, of (7) *Iezabel* and *Naboth*, of (8) *Abfalom* and *Amnon*, how God doth punish such offenders; besides the secret (a) punishments of the Conscience, which is the most indefatigable Sollicitor, and severest enemie and persecutor, that will ever torment and trouble them, presenting vnto them in the most vglie and deformed shapes all those punishments which are provided for such malefactors, that will not suffer their beds to giue them rest, nor their food nourishmēt; their beds yeelding nothing but wearinesse, and their food loathsome vnto them, that makes all places tedious, and all companies troublesome; when they are in the Citie to long after the Countrey, when they are in the Countrey, to desire as much to returne againe; like vnto the (b) *hurt Deere*, sometimes to desire the shadie groves, sometimes the Sunnie-banks, sometimes the coole Rivers, sometimes the dry and thirstie land, some-

(w) *Gen. 9. 6. 5.*

(2) *Gen. 4.*

(7) *1 Reg. 21.*

(8) *1 Sam. 13. & 18.*

(a) *How our finnes are laid open to vs, see Beda in his Historie of England, lib. 5. cap. 14. & 15.*

Sueton in Nerone 34 & Corne Tacitus, lib. 14. cap. 2. Annal. Phil. Commem. lib. 7. cap. 12.

Sir Tho More in Rich 2. p. 63. Perna autem reuerentia & multo savior illis.

Quas & Ceditima gravis invenit & Rhodanum. Nocte dieq; summi gessare in pectore restem.

Incipit. (b) Quia procul incantam nemora inter Crassa fuit Pastor agna teta.

*— illa fugat —
— Silvæ, salubris peragrat*

*Diſſem —
Sed frustra, quia hanc lateri latalis arundo.*

(c) Τὸν τομὴν, ὃ τὸν τομὴν, ὃ
 ὡς, ut eleganter Græci.
 Balsama non prosunt ægris,
 nec aromata; morbus
 Est gravior quàm qui pendet
 ab artus ope.

Externa omnia leviter nec
 in longum nos tangunt, in-
 terna sunt quæ angunt; ut
 magis in morbo judicantur,
 quæ tabe, aut marcore laborat,
 quàm qui febre, & tamē hæc
 magis apparent: sic in ma-
 jore pœna sunt improbi, qui
 lenio passu ducuntur ad in-
 teritum. Lipsi.

(d) Bedi lib. 5. cap. 14. & 15.

(e) Plutarch de garrulitate.
 (f) It is reported by the Ro-
 man-Writers, that four of
 those that embraced their hands
 in the blood of Cæsar, Brutus,
 and Cassius, and the two Cal-
 purni, came to untimely deaths
 with the same dagger that slew
 him; and one of the rest be-
 ing many, dyed a naturall
 death, or survived him about
 three years.

See the Annotat. vpon
 Sueton in the latter end
 of the life of Cæsar.

times to heard themselves, thinking by companie to
 cure their maladies; sometimes againe to betake them-
 selves into the Deserr, but all in vaine; the place they may
 change, but the (c) maladie they cannot: So that neither
 Bacchus, nor Venus, neither Citie nor Countie, nor any
 thing indeede can afford them comfort, every place be-
 ing a dungron, and every sight as terrible as the Basiliske
 vnto them, all musicke being but discord, and all recre-
 ations being but trouble vnto them, so will their Con-
 sciences torture & torment them, vntill it hath brought
 them to the Tribunall of their Creator, where then it
 becomes as Marpe and severe a Iudge in denouncing of
 judgement, as it was before in sollicitation and profe-
 cution, laying to their Charge things done after many
 yeares past, as if it had beene done but the (d) day before; I
 say, besides those secret punishments of the Conscience,
 God hath yet provided more open and notorious pu-
 nishments; rather than Cain shall escape vnpunished,
 one of his owne flesh and blood shall be made an instru-
 ment to revenge the death of Abel; rather than Iezabel
 shall escape vnpunished, the dumbe creatures shall be
 made instruments to take revenge; the dogs shall eat
 Iezabel; rather than Absalom shall escape vnpunished,
 the vegetatiue Creatures shall become revengers of the
 death of Ammon, the Trees shall hang Absalom by the
 haire of his head; rather than the death of Ithicus shall
 escape vnpunished, the fowles of the ayre, the (e) Cranes
 shall discover the murderers; rather than the death of Cæ-
 sar shall escape vnpunished, the very (f) dagger that slew
 him shall be made the instrument to take revenge of his mur-
 derers.

Raro antecedentem scelestum, Horat.
 Deservit pede pœna claudo. Car. lib. 3. Od. 2.

God never suffers any crying sinn to escape vnpunished,
 but

but (*) first or last he meets with the delinquent, *Caligulam in primo Tyrannidis sue cursu sustulit. Neronem Grassar paulo diutius fuit, diutissime Tiberium*, he hurr *Caligula* in the bud, *Nero* in the blossome, *Tiberius* at full growth. *Asreus* and *Tyestes* peradventure in the first and second Scene of the Tragedie, may be lifted vp on high, rule and governe, let vp and pull downe at their wils and pleasures, *sed sede ruunt in extremo*, in the last part of it they are brought low enough. *Tiberius* for a time may sway the Scepter, but before his death wee shall heare him call and cry upon the (h) Gods and Goddeses to rid him out of his paine. *Nero* may for a time swill himselfe in innocent blood, but in the end we shall heare him piti-fully complaining and crying, (*) *Nec amicum habeo nec inimicum*, haue I neither friend nor foe that will doe me that curtesie, as to ease me of my miserie? It is said of *Augustus*, that he was (i) unhappie in his *Livia*, in his *Julia*, in *Tiberius*, in *Livia*, that his wife which lay in his bosome, should be (**) the plotter of his death: in *Julia*, that shee who was his beloved daughter, should turne whore, and leade a lewd and dishonest course of life; in *Tiberius*, that the sonne of his enemy should inherite his possessions. Punishments indeede greater than a man could well wish to befall vnto an enemy, yet the greatest of them is not to be paralleled to the least that the murderer vndergoes, punished is he in his conscience with the guilt of an abominable act done; punished is he in his posteritie, his Children, poore Children that never had evill in their thoughts, are in a sort bastardised & made incapable to inherite his possessions, punished is he in his goods and Charels, strangers and enemies enjoy those things, which his Aunceltors carefully gathered together; punished is he in his death, an ignominious death doth he vndergoe: and well were it for him if his punishments might end there; but it cannot be; death shall be but as a gate to let him in into a place,

(g) *Sera licet, tamen est vitiosa Deinde*
S: Phil. Comm: lib. 3.
cap. 4. fol. 20.

Qui crimen gestat in pectore, idem Nemesin in tergo gestare solet.

Lipsi lib. 2. de const. cap. 13.
See the tragicall Histories of
Grand-Pree & Mermanda,
of Mortaigne and Iosselina,
of Alsemere and Beatrice Io-
anna, of Alibius and Merilla,
of Syponus and Victorina,
of Antonio and Berinthia, of
Beville and Laurietta, of Ca-
stelnovo and Perina, of Stu-
rio and Paulina, how murdres
never escapes unpunished.

(h) *Tacit. lib. 6. cap. 1. An-
nal.*

(*) *Lipsi lib. 2. de Const. cap. 14.*

(92) — *Te Livia fortis
Dicitur humanæ misto ad-
monuisse veneno.*

Gebenna descriptio.

where, wheresoever he turneth himselfe, he shall behold nothing but hydeous and fearefull apparitions.

*Hic lachrymas frustra mittunt, ibi pectora tundunt,
Hic lacerant crines, ibi strident dentibus, hic stat
Pallor iners, illic macies sedet, horror vtrinq; est,
Hic rotat Ixion, hic saxum Sisyphus urget;
Hic Titium laniat vultus, stat Tantalus illic
Perpetuo sitiens, satians sua viscera nunquam.
Aspice de dextra furij agitur Orestes,
Hic Nero qui toties humano sanguine mundum
Polluit, impuro saturat sua viscera tabo.
Quiq; in Christicolis varijs Caligula penis
Sevyt assiduus, hic caditur ipse flagellus,
Hic Heliogabalus stat, Sardanapalus & illic.
Luxuria qua sunt condigna stipendia norunt,
Indulgere gula quid sit: de parte sinistra
Aspice, Nestorius, Donatus & Arrinus illic
Semper inextinctis torrentur in ignibus, istic
Perpetuis tenebris semper calentibus undis
Damnantur monachi, jacet hic mercator, & illic
Causidicus, bajulus copulantur, & Anlicus aequè.
Doctus, iners, opulentus, inops, expertus & expertus,
Prodigus & parcus vinculis stringuntur eisdem,
Rusticus & Princeps, nullo discrimine, ubiq;
Horridus est clamor, singultus & undiq; luctus.*

In this place one sighing and sobbing to no purpose, in that place another beating of his breasts to as little, in this one tearing of his haire, in that another gnashing of his teeth, in this standing grimme palenes, in that sitting pale leanenesse, here *Ixion* turning of his wheele, there *Sisyphus* rolling of his stone, here the furies vexing and tormenting of *Orestes*, there *Nero* that drencht himselfe in innocent blood, drinking of gore blood & poyson, here *Caligula*, whose thoughts were ever busied in inventing

or a foure-fold way to liue well.

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inventing of new torments to punish Christians, beaten with continuall stripes, there *Heliogabalus* and *Sardanapalus* full of sores and borches and boyles, the deserved wages of wantonnesse and luxurie; here *Nestorinus*, *Donatus*, and *Arrius*, burning in ⁽⁹¹⁾ fire that never goes out, there the Monkes boyling in scalding water in perpetuall darkenesse; here the Merchant, there the Lawyer, the Porter and the Courtier coupled together; for here there is no difference betwene learned and vnllearned, rich and poore, experienced and vnexperienced, prodigall & miserable, Prince and people; all are bound vp in chaines together without any distinction: every corner being filled with hydeous cryes and lamentations; into this stinking Dungeon, I say, motted about with Scygian standing waters, shall he be carried to liue perpetually, that is guiltie of the shedding of innocent blood.

(93) *Ad mala certamen
non moritura madi.*

Rustic: But doe the Lawes of other Nations punish murther with such heauie punishments as the Lawes of England doe?

Iurisp: Yes certainly: the Lawes of the Heathens doe so.

Rustic: How commeth it to passe then that in Rome there was no Law to punish Parricides?

Iurisp: Certainly ^(*) *Romulus* never thought that any man was so barbarous to commit such a fact; who being demaunded this question, gaue this reason: therefore the old *Romans* did rather thinke these men to be Tygres and Wolues, than reasonable men, and provided punishments for them accordingly; for they did vsually put them into a ^(†) sacke, with an Ape, a Cocke, and a Piper, to the intent that they might take some reuēge of them, and after cast them into *Tyber*: and the ⁽⁼⁾ *Persians* did vsually call such bastards, for they supposed they never had Fathers.

(k) *Pharaoh in Ramah.*

(†) *Alexander ab Alexandro.
lib. 3. cap. 5.*

(=) *Alexander ibid.*

Rustic: But how was murther and parricide among other.

other of the Heathens punished?

(n) *Alexander ab Alexand:*
lib. 3. cap. 5.
Diod. Siculus lib. 3. rerum
Antiquarum. Cap. 3.

Vide quomodo apud Ger-
manos, Lusitanos, Græcos,
Macedones, Thebanos, ho-
micida puniebatur.

Alexand. ab Alexand.
lib. 3. cap. 5.

(o) *Deut. 19. v. 5.*
Loci refugij fuere, Kadesh in
Gad, in monte Nephtali, She-
chem in monte Ephraim, Kir-
iatharba in monte Iudas,
Bezer in deserto, Ramoth in
Gilead, & Golan in Bassan.
Iosh. 20.

(p) *Stanford lib. 3. cap. 8.*

(q) *Exod. 21. v. 28.*

Iurisp. If you search into the Lawes and Customes of the *Egyptians*, you shall finde they did vsually thrust long Needles vnder their nailes and toes, the tendrest parts of their bodies, and to cut off their flesh before their faces, and to throw it into the fire. If into the Lawes and Customes of the *Ethiopians*, to haue vsed in the Citie of *Elephantina*, to haue enforced the murtherer to be tasted of the hearbe called *Ophuisa*, which being taken would make his sleepe to produce terrible and fearefull dreames, presenting vnto them visions more terrible than death it selfe. So doe the Lawes of other of the Heathens punish the same.

Rustic. Doe the Lawes, I pray you, punish all men alike, that happen vpon any occasion to kill a man?

Iurisp. No verily; they haue a speciall eye and regard to the manner of the fact; for as there are degrees of man-slaughter, so there are degrees of punishments: for if it be not committed *ex destinate*, of malice and set purpose, then according to the Lawes of God, with men there is mercie to be found: by the Lawes of God there were certaine (o) *Asyla*, places of refuge permitted, whereunto the offender might flie and haue absolution; as when a man had gone to the Wood with his neighbour to hew wood, and his hand fetching a stroke with the Axe to cut downe the Tree, the head had slipped from the helue, and wounded his neighbour, so that he dyed thereof; he might haue fled vnto those places, and haue found refuge. Some resemblance vnto those Lawes haue the Lawes of Nations, especially the (p) *Lawes of the Nation wherein we liue*: if any such offender shall betake himselfe to the Kings Court for refuge, the King will protect him as touching his life: yet he shall not escape altogether unpunished; for as by the Law of God, if a beast had killed a man, the beast was to be (q) *slowed*, and no man was to care of his flesh.

The

or a foure-fold way to liue well.

The Lawes of our Nation haue some resemblance vnto those Lawes; for if it happen at any time a beast to ^(*)kill a man, or a Cart loaden with graine to goe over a man, so that the partie dye by reason thereof, the owner shall escape with his life, yet the Oxe, the Cart, the Corne, and the graine, and all other things that did mooue and conduce to the death of the partie, shall be confiscate. Agreeable with those Lawes were the Lawes both in Athens and Rome; in Athens the statue of Nico was adjudged to be Confiscate by the Areopagites, and to be cast into the Sea, because it fell vpon a man sitting vnder it, and slew him: in ^(†)Rome likewise the day, the moneth, and place, where Caesar was murdered, suffered for his death; for vpon that day by a generall Consent of the Senate, they were neuer to meete againe in Consultation: the Ides of March being the time when that bloody Massacre was committed, was named *Parricidium*, & the place they caused to be dammed vp, and never after to retaine the name of the Senate-house. So did the things which could by no meanes be accessarie vnto his death, suffer for it. All which was to shew how odious a thing murder is, both in the sight of God and man. So you see, though no *Homicide* or murder escapes altogether unpunished, yet the Lawes haue a speciall eye and regard to the manner of the fact.

Rustic. Sir, you haue given me good satisfaction, touching the Lawes derived out of these Lawes. I pray you goe on vnto the third Law of the second Table, and shew me what the Lawes are which are thence derived.

Inrisp. I will therein satisfie you: and first, I will shew you what is said to be Adultery in the eye of the Law; then how it is distinguished from Incest and Fornication; then what are the Lawes which punish offenders in those kinds; and lastly, what the punishments are that those Lawes haue provided. You shall vnderstand, that

X

(*) Adul.

(*) *Stanford. pl. Cor. lib. 2.*
cap. 12.
Fitzh. tit. Cor. 409.
8. Ed. 2. *Fitzh. tit. Cor. 397.*
398.

(†) *Suum in Caesare.*

(e) Adulter & adultera dicuntur, quia ille ad alteram, & hinc ad alteram se convertit.
Spuz.

(u) Conjugium ex duobus facit unum.
Adulteriu ex uno facit duos.
Spuz.

(w) Vana (moriente Theopb:) querimonia de natura putatur, quod breve sibi, disturnum cervis & cornicibus vitæ spatium dederit, cum non vivere sed vita valere bene est; ut fabula, sic vita, non quam diu, sed quam bene acta sit refert.
(x) Quæ nobiliora, sunt mobiliora; intuemur corpora celestia, elementa, quæq; ex ijs cõponuntur, in perpetuo motu, eõq; velociora quod sunt perfectiora consistere. Ecquid sibi voluit Plato cum hominẽ plantam, non terræ infixam, & immobilem, sed caelestem & radicibus inversam nuncupavit.

(*) *Adultery is then properly said to be committed, and he or she to be an Adulterer or Adulteresse, who having taken the holy state of Matrimony vpon them, instituted by God in Paradise, shall forgetting the promise which they somerimes made in the presence of God, in the face of the Congregation, and confirmed by the Ceremonies of the Church, in a presumptuous boldnes, or bold presumption, dare to infringe and (*) untie that knot which God had knit together, by an vnlawfull Concubinage in defiling of his neighbours bed, endeavouring as much as in him or her lyes, to induce a spurious generation. Incest is then said to be committed, when they who by reason of consanguinitie and nearenes of blood are prohibited by the Lawes of God, and the holy Church, to joyne themselves in Matrimony one to another, shall yet notwithstanding, carnally know each other. Fornication is then said to be Committed, when a single man and woman, be she widow or virgin, having not taken the state of Matrimony vpon them, shall carnally know one another. These are the differences of these severall kindes of whoredome.*

Rustic: I pray you, what are the Lawes which punish those offences?

Inrisp: They are comprehended vnder those titles, *De adulterijs, de stupris, incestu, de nuptijs & matrimonio, de divorcijs, de sponsalibus,* and the like. And may well be said to be as are the precedent Lawes, either Lawes of *Commonition*, or Lawes of *Animadversion*.

Rustic: What are the Lawes of *Commonition*?

Inrisp: They are Lawes made against drunkennesse, against pride in Cloths, or excessiue wearing of apparel, and against idle persons, who cannot properly be said to liue like reasonable men, but to subsist and haue a being in the world like the (*) brutis sensitiue Creatures, the birds of the ayre, and the beasts of the field: Man was not borne to sit still and sleepe, but like the (*) Sonne

or a foure-fold way to liue well.

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in the Firmament, to be ever in motion; and like the little Emmet in the Summer, to be ever working; and like the Trees and plants in the Spring, to be ever growing.

Rustic: I pray you giue me leaue a little to expostulate with you concerning these Lawes of *Communion*, as you call them: and first of the last which you haue named; How doth idlenesse conduce to the breach of those Lawes? and how can a man sitting still and doing nothing, be said to be a transgressor of those Lawes?

Inrisp: The wanton Poet in his amorous verses will tell you in *Agistus*.

Queritur, Agistus quare sit factus adulter;
In promptu causa est, desidiosus erat. Ovid.

Whilest *Venus* is Courting of a looking glasse, paynting and pruning of her selfe, framing of her Countenance, speech, habit and gesture, to giue contentment, *Cupid* with his two Arrowes, opportunitie and importunitie sets vpon her, and surpriseth her; whilest *Diana* stands by and is impregnable, *Venus* entertaines him, and is (*) *credulous*, beleeueth whatsoever he saith to be Oracles, Courts him, kisseth him, sports and playes with him, vntill shee be enchanted with his Charmes; and why, because shee cannot entertaine the time otherwise: shee was never bred to paines-taking, nor knowes what belongs to a Needle, Violl, Virginall, or Lute, shee can Court a looking glasse, dresse her selfe of the fashion, and knia a true loue's knor, & this is all that shee can doe, and is gl'ad of any Company that suits & sympathizeth with her Condition: but as for *Diana*, it is not so with her, she entertaines him too, but it is to make sport with him, she knowes him to be a Verbalist, and so values him, esteeming his words as winde, and his charmes as the charmes of Syrens, heares him onely, because she

(94) *Femine oculare esse debent, & nunquam sine suspitione degere, nec facile cuiquam credere, quoniam vis aridenti, vel complexanti, vel (ut ait Erasmus) dejeranti.* Vnde Poëta;

Fide parum multumque; vide nam fidere thulum,
Et vidisse parum maxima damna parit

— *lepidè Scaliger;*
Clarissima sententia, considerare paruis;
Sed clariore est altera, considerare nulli.

cannot avoyde him, yet keeps him at a distance, and will haue no manner of dalliance with him, but in his greatest importunitie, puts him off with some merry conceit or other, so keeps him to recreate her selfe withall; and to make sport, yet keeps her selfe free from him, and why? because *Diana* is ever in imployment, she can doe any thing that is fit for a Lady or Gentlewoman to doe: shee can write and reade, sing and play vpon the Lute, Violl, and Virginall: Her (7) daily exercise in the morning, is to offer vp some prayes and prayers to her Creator, that being done, for that is ever her first worke. Sometimes she takes into her hands the sacred History, and by daily reading and ruminating thereon, becomes so good a Textuary, that without troubling of her eyes, she will poss over any Epistle of the Apostles as readily as her Alphabet, nay, more punctually poynt out in an instant with an intellectuall instrument, the strength of her memory onely, any verse that can be named in any of those Epistles, and so prettily when she was but a twig of eight or nine yeares growth, that I ingenuously acknowledge, I haue often cast away my money to heare and see delights, which haue not given me halfe so much contentment. Sometimes she betakes her selfe vnto the Courtly *Castilio*, well knowne to most of the Christian Princes of the world, speaking vnto them in their owne naturall language, in *English*, *Latin*, *Italian*, & *French* (for so it is indeed translated out of *Italian* into all those languages) and in her mother-tongue, informes her selfe how to choose a waiting Gentlewoman, and how a (2) Courtier should be accommodated; how he should speake, and how he should write; and to what end he should frame and fashion all his actions; how his study should be Arts and Armes; how in his (*) speech he should apply himselfe to the capacite of those with whom he converseth; how his (*) writing should be without any affectation of vnusuall words and

(y) Mos erat illius, solis sub lumina prima, Assiduus caelo sacrificare preces.

Nec prius in dulcem declinent lumina somnum, Omnia quam longi reputaverit acta diei.

(z) Qui vivit in Curia debet cum tritibus severè, cum remissis jucundè, cum senibus graviter, cum juvenibus comiter vivere; quòd nisi fecerit, nec magnus in Curia, nec diurnus esse poterit, Ideòq; opus est Aulico omnem in modum se conformare; moribus eorum quibuscū vivit; & *Alcibiadi* imitari qui *Athenis* *Astici* morū suavitatem vixit, *Lacedaemone* solutus.

Castilio lib. 1. c. 3.

Qui sapit, innumeris moribus aptus erit.

(*) In sermone utrūq; extremorum fugiendum est, rustici idiomatis vitras & librarie cōcinnitatis affectatio.

Ampullas & sesquipedalia verba, *describere* condemnat in *Demosthenes*.

(*) *OS* *Av*: *Casus* *Maccatum*, *Tiberium* & *Marcum Antonium* phanaticos & phreneticos esse putavit, quia scripsissent, ut admirentur potius quàm intelligere lectores.

Suetonius in *OS* *Av*. *Casare*.

and phraſes; and how all his actions ſhould tend to this one end, to encourage his Sovereigne to liſten to the

(*) *advise of his grave and learned Senators*, and to ſtop his cares at the whiſperings of vndermining ſycophants and flatterers. Sometimes againe ſhe betakes her ſelfe to her Lute, Violl, or Virginall, and with her little fingers ſo ſweetly deſcants vpon them, that ſhe is able to

make the (b) *trees and ſtones with Orpheus to dance after her*, and with * *Tythræus*, to revive the moſt dull and drowſieſt ſpirits. Sometimes ſhe betakes her ſelfe vnto her Needle, and with that little inſtrument, attended with a ſilke or ſilver trayne, drawes out the picture of an Acorne or bloſſome, as liuely as *Apelles* could doe with his penſill. Sometimes againe ſhe goeth into the Dairy, and converſeth with the dairy-maide, and in a familiar manner of diſcourſe (ſo curteous ſhe is and loving to the meanest) learns of her the myſtery of her Art. Sometimes againe into the Paſtry, where ſhe takes much delight, and there either in raiſing of a Marchpane like vnto a Pyramides, or in y^e pourtraying out a Pheasant, Cocke, or Partridge, ſhe doth a while recreate her ſelfe: Sometimes ſhe walks into the open ayre, to ſee

that no wrong be done to the ſeedes of her huſwifery, her Hempe and Flaxe which is growing without; from thence to her Bees, where ſhe ſtayes a while, beholding profit come flying home vnto her, the little Bee bringing honey to the hive. Sometimes againe ſhe walks into the meades and paſtures, to ſee her horned creatures, that doe as dully as the day comes offer vp the materials, wherewith the huſbandman and plowman is ſo much delighted, of Butter and Cheeſe, of Cruds and cream; and if *Cupid* as ſhe walks doe come into her way, ſhe will ſpend ſome time with him too, and in exchange of a witie riddle or two put him to a non-plus: but after the expence of an houre or two, ſhe hath enough of him; ſaith (*) *Cupid or his associates have no opportunitie to ſol-*

(a) Quotidie est promittendus animus Principis adversus adulatores contemnimus, qui huiusmodi magis quam in aulis Principum et Potentum familiaris regnant; unde Grammaticis adulatio quasi adulatio dicitur; quod aluisse videtur Ovidium canentem.

Agmen adulantium media procedit ab aula.

Herib. de educandis Prin. liber.

(b) Hunc referunt duos lapides & flumina cantu. Detinuisse, suæ captos dulcedine vocis.

* It is said of Tythræus, that in a battaile against the Medes, perceiving the Country-men of Lacedæmony to quail in their fight, by changing of the sound of his instruments into another name, he did so revive their spirits, that they overcame their enemies.

O what is it that Musicks cannot doe!

—It makes the fiercest men at Armes

Let fall at once their anger and their Armes:

It ebeeres sad soules, & charmes the franticke fits

Of Lunaticks, that are bereft their wits.

It kills the flame that curbes the fond desire,

Of him that burneth in beautes blazing fire.

Bartas.

(c) Verum est, arcum intentione, animum remissione frangide q; apud Lucianum exultat se motu Cupido non posse se Minervam, Musas, vel Dianam vulperare; quia semper occupata, nunquam omentur.

(91) Vivere natura si con-
venienter, amarent
Mortales, medicis illi opus
esset 99.
Si spererent homines, risu,
avidisq; carerent
Lutibus, & queruli garruli-
tate fori.
Sic incompotus post scri-
nia Berolus iret
Et trus illeceum roderet
Hippocratem.

licita by Chastitie: if the (91) *Client* would live according
to the Law, the Courts of Justice would have little to
doe: if the *Patient* would live according to the Lawes
of nature, the Colledge of Physitians would grow into
decay: if *Venus* would live like *Diana*, *Cupid* might put
up his Arrowes into his quiver, and seeke him a new
trade and occupation; for so the Poet hath long agoe
discovered.

*Otia si tollas periere Cupidinis arcus,
Contemptaq; jacent, & sine luce faces.* Ovid.

*From thee and thine drive floath away,
And Cupids shafts with soone decay.*

(*) *Lamietur.*
Eadem lex inter Apostolos;
nam per Apostolicas ordi-
nationes decretum erat, quod
otiosus non debet comedere
ex bonis fidelium; & Apo-
stolus inquit quis apud vos
non laborat non manduca-
bit; odit enim Dominus no-
liet otiosos.

2 Thes. 3. 10.

(d) *Morbida facta pecu-
tum corruptio otiose
Ne maculet reliquias, est re-
movenda grege.*
*Well, better is rusten Apple out
of barrel,
Than this is should rot all the
peppercorn.*
Chawcer.

Among the (*) *Gymnosophists*, there was a Custome,
that alwayes before dinner the younger people were to
be examined how they had spent their time from the
rising of the Sunne, and if they could giue no good ac-
count of it, they were not to be admitted to the Table:
Among the *Lacedemonians*, the Custome was, that eve-
ry tenth day the *Ephori* were to be brought before the
Ephori, the young men before the Governours, and if
that during those ten dayes, they had not improved
themselves in the knowledge of some laudable thing,
they were severely beaten and chastised. Among the *A-
thenians* when they came to mans estate, they were more
severely dealt withall, and were put to death as theeves;
for they held idle drones to stand for ciphers, meere no-
things, carkasses & dead men which if they were not (d) re-
moved would stinke and putrifie, and like a Contragion in-
fect their neighbours, which made the Poet in his *Geor-
gicks* affirme, that there is no better way to keepe the
prettie sweet Common-wealth in prosperitie, than to
roote out those degeneres apum rages, buzzing drones
that make such a noyse and clamor, yet doe no manner

of

or a foure-fold way to line well.

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of good vnto it, and which gaue occasion to some of the wisest men of the world in their generations to as-
firm, that there are two sorts of people who dealt in
extreames, which are burdosome to all Common-
wealths, the busie negotiator and vndertaker, and the i-
dle drone and sluggard, the one composed of the two
light Elements, fire and ayre, the other of the two more
grosse, earth & water; the one so busie that he will haue
an Oare in every mans-boate, and a hand in every mans
busines, and so that he may be doing and going, cares
not almost what he doth, nor whether he goeth; being
one that consults litle, but trots and travels much, and
his legs for the most part out-run his wits: the other so
lazier, who though he hath neither food for his belly,
nor cloth's for his backe, will rather steale and starue,
than take paines to get a living. The first of these, that
is, the (*) *giddie negotiator*, Tacitus thus reprocues, there
haue beene, saith he, diuers hopefull men, like to haue
come to great preferment in the Common-wealth;
who despising that which with litle patience might
haue beene had with securitie, haue hastened to that,
which being gotten before due time, hath bred their
ruine and destruction. And (*) Saint Martin thus in
a Coach-man, a Coach-man trauielling to *Lutetia*, now
called *Paris*, the prime Citie of *France*, in a full Car-
riere meeting with him, expostulates with him, whe-
ther he might reach y night to *Lutetia* or no, to whom
Saint Martin answered, *Si festines excluderis, sin lento
passu incedas, urbem hoc vesperi ingredieris*, if thou ridest
not so fast thou maist; which the Coach-man taking to
heart, thinking the holy man had derided him, drives on
as fast as his horses could well goe; but being not gone
out of sight, one of the wheelles of his Coach broke,
so that he was enforced to take vp his lodging there
that night; the Coach-man then remembered what the
holy man had presaged, and that if he had gone more
easily,

(e) Vide fabulam de sue &
Cane; qua offenditur, non
celeritate laudem, sed peris-
tione obtineri. Certamen e-
rat inter canem & suum de
pariendi facultate; Canis di-
cebat nullum animal hoc no-
mine secum gloriari posse;
se Susmementose non ca-
tulos cecos parere. Vnde
Proverbium;

Canis festinans ce-
cos parit catulos.

(*) Lencurus.

Rustic: But how can drunkenesse be said to conduce to the breach of these Lawes?

Inrisp: Very well, and not vnto these alone, but vnto all other Lawes derived out of the sacred Lawes of both Tables, as will be made to appeare vnto you. And first that it doth conduce vnto adultery, fornication, and incest, I would haue you informe your selfe out of the Tragedie of *Oedipus* in *Seneca*, where you may behold the fruits and effects of this nastie vice, set forth to the life: *Laius* having drunke too deepe of the fruit of the grape, forgot what he heard from the Oracle, lay with his wife and begat *Oedipus*; this swolne-foote monster, afterwards required him with death, lay with his^(*) naturall mother, and of her begat two twinnes which killed each other, which the poore distressed mother beholding, in very anguish of soule killed her selfe: yet the Tragedie ended not there, for at the funerall of the two Twinnes *Eteocles* and *Polynices*, which was performed by fire, the ashes of them divided it selfe, the ashes of the one flying one way, and the ashes of the other flying another way; so that as they lived all their life time in dissention, so they dyed, and as they dyed, so the fruit thereof shewed it selfe in the manner of their funeralls, and in their posteritie; for as long as there was any of their posteritie remaining vpon the face of the earth, they could never be reconciled: This Tragedie moralised, will shew vnto you that from this roote of drunkenesse proceede those stemmes and branches⁽¹⁾ neglect of the precepts and Commandements of God, murders, incests, perpetuall hatred, diuision and dissention. Againe, you must vnderstand, that^(*) *Bacchus* and *Venus* are inseparable Companions, and seldome goe asunder, so that he that is familiar with the one, cannot be a stranger to the other. It is a hard thing for a man to carrie^(*) fire in his bosome, and not be burnt, to liue in *Sodome* and not to partake of the sinnes of *Sodome*. Deceit Lot

Y

ebrietas,

(56) — *Ænigma.*
 Avi gener, patrisq; rivalis fil,
 Frater suorum liberum, &
 fratrum patris,
 Vno avia partu, liberos peperit viro, ac sibi nepotes.
 The son-in-law to Grand-father, the rival of his Sire;
 The brother of his lustie babes,
 to brethren father dire:
 The Grand-mother in every birth to husband (graciles esse)
 Brought forth a son or daughter
 which was nephew to her selfe.
Seneca in Thebaide.
 O fovele discessi, O fons, O dangerous madnesse,
 That makes the vaunter insolent, the cruel violent,
 The fornicator was adulterous,
 The Adulterer became incestuous!

Bartas.

(1) Inter decreta Euribiani dicitur, quod ebrietas est malum, unde omnia mala pullulant; idcirco decretum est, qui hoc vitare nulerit, excommunicatus erit vsq; ad congruam emendationem.
 (*) Vinum ut cessatur Theorum, voluptas incendit est, et ventris metro assuans cito despemat in libidinem; & ubi ebrietas, ibi libido dominans.

(97) Non facile est, Tauri vili retinere iuventa.
 Ovid.

(98) Ebrietas est blandus
dæmon, dulce venenum, ille-
cebra voluptatis, & pudoris
injuria, quam nullus noverit
Christianus.

Bernard.

(k) Postremum & perfectis-
simum opus dei est homo, &
reliquarum rerum dominus.

Zanchinus.

(l) Vidi (inquit *Petrarcha*)
juvenem podagricum, eun-
dem senem revidi; quæsi
causam; nullam mihi aliam
reddidit, quam quod se vino
penitus addicisset.

Petr: lib. 3. fam. Epist.

(m) Hinc subitæ mortes,
æq; interfecta senectus.

Luc: 14. 1.

(n) Ebrietatem tanquam
libidinis fomentum fugite.

1. Ephef.

* *Erasmus lib. 8. Apophthegm.*

(*) In his omnes breff he
thought it best,
His money so to inclose;
Then wist he well what ever
fell,
He could it never lose.

Say Tho: More merrily.

ebrietas, quem Sodoma non decepit, this⁽⁹⁸⁾ sugred poyson
deceived him whom all the dainrie Dames of *Sodome*
could not deceiue. Wherefore the holy Apostle taking
speciall notice of the fowlenesse of this loathsome vice,
how it drownes the soule in perdition, makes *man the*
(k) *glory of the Creatures, to be a meere Chaos*. How it di-
stempers the whole bodie, dissolues the naturall heate
of the liver, & causeth it in stead of bloud to send forth
water; how it annoyes the braine, and in hot fiery Con-
stitutions causeth phrensie and madnes, in cold & moist
Constitutions, *Epilepsies & Apoplexies, Cramps*, (l) *Gowts,*
and *Dropsies*, and oftentimes (m) *suddaine death, by clogging*
and *stopping of the vitall passages*. How it insatuates the
sences, confounds the memorie, intoxicates the phan-
tasie, & very oftentimes occasioneth murthers, incests,
adulteries, and all manner of vncleanness, giues this
speciall Caveat, to beware of the (n) *hooke*, least we be taken
with the baite: * *Erasmus* in his Apophthegmes liuely set-
teth forth the proper wages & reward of this in a yong
ruffling Gallant, who having wasted his patrimonie by
drinking and whoring, and having run into debt further
than his state would satisfie, became an humble suitor
to *Alphonsus* King of *Arragon*, that he would be plea-
sed to grant him a proteccion against his Creditors, that
persecuted him like a Ghost wheresoever he went; to
whom *Alphonsus* answered, that he would advise of it,
and if he found vpon enquire, that he had spent his e-
state, either in his service, or for the benefit of his
Country, or in relieving of the fatherles and widowes,
then he would not onely protect him, but relieve and
succour him; but if he found that he had spent it vpon
himselfe, and was able to giue no better an account of
it, than the wastfull Steward did, who being called vp-
on to bring in his bookes of Account, (*) *Os primò, de-*
inde podicem ostendit, first shewed his mouth, then his
posteriors; the one being his booke of receipts, the o-
ther

ther of disbursements, then *aquum est ut lnat corpore*,
qui tantas opes impendebat corpori, it is good iustice, that
the body which enjoyed the pleasure, should endure
the paine. The Heathen Moralists having taken speciall
notice of the inconveniences that arise by reason of this
vice, haue presented vnto vs diuers lively patternes and
pictures of such who haue perished by it, to the end,
that by their^(o) *barmes, we may be warned and admonished.*
When *Plato* saw a young man that had spent a great for-
tune (by Wine and Women) at the dore of *Pandochius*
begging his bread, and supping vp cold water, passed by
him, shaking his head, and *relieved him onely in (p) deri-*
ding him, saying, if he had dyed so when time was, he nee-
ded not now to haue supped so. When he saw another time
the *Agrigentines* building continually, yet⁽ⁿ⁾ *drinking and*
whoring continually, he blest himselfe, casting vp his eyes
and hands, wondring wherefore they did build as if
they should live for ever, yet drinke & whore as if they
could not liue vntill the morrow. When the *Embassa-
dors of the *Athenians*, *Philocrates*, and *Aeschines*, retur-
ned home from the Court of *Philip* of *Macedonie*: *De-*
mosthenes was desirous to know what newes was in the
Court of *Philip*: to whom as a thing of note they rela-
ted that *Philip* drunke much, yet was never distempered;
to whom *Demoſthenes* replyed, *Habet hanc virtutem cum*
mulo communem, his mule would doe as much. *Anrelia-*
nus the Emperour being told that *Bonofus* was surprised
by *Probus*, and had strangled himselfe, said, that he ne-
ver expected to heare better of him, that *such a^(r) life*
as he led, could not produce a better end; he was borne not
to liue, but to drinke, and a Caske or vessell is never in
his proper place, except he be placed aloft. *Leontychy-*
das being asked wherefore the^(q) *Spartans* did drinke
so little, answered, because they did consult much, and
being asked a second time, answered, because they did
adore Chastitie much; intimating, that Wine was an e-

(o) Pulchrum est ex alio-
rum erratis in melius insti-
tuere vitam nostram; & non
quod alij egerint querere,
sed quid optime aſſu ſit no-
bis proponere ad imitandū.

Felix, quem faciunt alie-
na pericula cautum.

(p) Vide Apologum de Ci-
cada & formicis. Cicada pete-
bat cibum à formicis; cui
formicæ, quid non collige-
bas in æſtate? Cui Cicada;
non eram orioſa, nam cane-
bam muſicæ; cui formicæ;
ſi æſtate modulaberis, hyeme
ſilea.

(q) Drunkenneſſe and huſt
ſeldome goe aſunder, and there-
fore Armouriſts haue provided
the ſame Diminution for the
Coate of the drunkard, as they
haue for the fornicator, a gusſet
on the right ſide of the Coate for
the fornicator, and on the left
ſide for the drunkard.

* Lonicinus.

(r) Καὶ κ' ἵππαρος καὶ
ὠδὺ.

Vt mori.ire pini, vivere
diſce piri.

(q) Atq; etiam Sparta mos
eſt laudabilis iſte,

Vt bibat arbitrio pocula
quique ſuo.

(1) Vinum modice sumptum
intellectum videtur asserere a-
cumen. Vnde Poëta;
Vina parant animos, faci-
unt; coloribus aptos.
Ovid.

Fœcundi calices quem non
fecere disertum?
Nulla placere diu, nec vivo-
re Carmina possunt,
Quæ scribuntur aquæ po-
toribus. Horat.

(2) — The Commodities of
the Vine,

Her sacred liquor temperately
seen,

Revvres the spirits, and puri-
fies the brain;

Chases the sad heart, encrea-
seth naturall heat,

Purgeb grosse blood, and doth
the pure beget;

Strengthens the stomacke, and
the colour mends,

Sharpens the wit, and doth the
bladder cleanse;

Opens obstructions, excrements
expells,

and easeth vs of many dange-
rous illa. Barbas.

(1) Nævia sex Cyathis, sep-
tem Lassina bibetur;

Quinq; Lydas, Lyde quatuor,
Ida tribus. Martial.

(2) Proci illi apud Homerum
non immerito videntur, qui
relictâ Penelope, convertere
se ad puellas.

(3) Est Apulei liber qui in-
scribitur Floridorum 3. vbi
quid primus crater agit, quid
secundus, ac deinceps facietâ
narratione differitur. Primus
crater pertinet ad sîm, se-
cundus ad lætitiâ, tertius
ad voluptatem, quartus ad e-
brietatem, quintus ad iram,
sextus ad luxuriam, septimus
ad furorem, octavus ad som-
num, nonus ad morbum.

enemy to both. *Diogenes* being tendred a cup of Wine, accepted the Cup, but threw downe the Wine, and be-
ing demaunded the reason, answered, that he had rather
spill it, than it should spoyle him; but I commend not
this in the Cynicke. *Pythagoras* tells vs, that in the Vine
there are three grapes, a sweet grape, a sower grape,
and a rotten putrified grape; in the sweet grape there is
pleasure and delight, mirth and melodie; in the sower
grape, there is sharpnes and harshnes, ebrietic and folly;
in the rotten grape, gall and wormewood, madnes and
fury. (1) *A little Wine revives and* (2) *exhilarates the*
spirits, more than a little dulls and oppreseth the spirits;
to drinke drunke kindles and enflames the spirits. The
Sophister was vsed to say, that honey was to be tou-
ched with the end of the finger, not to be taken vp with
a full hand; pleasures and delights may be touched and
tasted of, not carowed and drunke vp in full bowles.
Among the Heathens, their merry boyes, as they called
them (that went singing oftentimes like the Swanne to
their graues, and dyed like a bird vpon a bough) did in
their *symposijs* and merry meetings, vsually drinke their
Mistress-health, as often as she had letters in her name;
if (1) *Nævia* six Cups, if *Instina* seaven, if *Lydas* siue, if
Lyde foure, if *Ida* three; and as many more as they had
a minde to. But finding that many Cups did oftentimes
so daffe their eyes, that with the (1) *woers* in *Homer*, they
could not know the Mistress from her maide, they made
a Law *inter leges Convivales*, that no man should drinke
about three or thrice three Cups, which were nine, at
any of those meetings.

Ter bibe, vel toties ternos, hæc mystica lex est. Aufon.

All which (2) *Apuleius* utterly condemnes in his *Flori-*
dorum, vnles the first three; where he shewes how every
Cup vnto the ninth, workes in the body of man; by the
first,

first, saith he, our thirst is asswaged, by the second naturall heate is stirred vp, and we are made inclinable to mirth; by the third we are made fully merry; by the fourth drunke; by the fifth angry; by the sixth quarrellsome; by the seauenth mad; by the eighth sleepe; by the ninth sicke: So I say, all but the first three he vtterly (*) condenines: *Symposia celebrare, & cum amicis interdum ocundari, non est contra sapientis viri professionem*, friendly meetings and houres to be set apart for recreations, were allowed both by the Lawes of the *Lacedemonians* & the *Athenians*, because it recreates the mind, stirres vp naturall heate in the body, sharpens the wit, and begets a great deale of loue and friendship amongst men; but to drinke vsq; ad *Crapulam*, vntill we be as lothsome as a Sow, as wanton as an Ape, as mad as a Dog, that, that hath beene disallowed both by the Lawes of the one and the other; and chiefly because it delivers vp the Chastitie of the husband belonging to the wife, and of the wife belonging to the husband, into the hands of strangers: A *Germane* taking notice how this vice of drunkennes was crept into his Country, thus bewayles the state of it: *Nulla maior pestis vnquam repsit in nostram Germaniam; facile erat tolerare Tyrannos, & ades, latrocinia; istis occurrere & remedia cum tempore inuenire possumus; Hanc curare lucem nulla medela potest; hunc hostem in nostris finibus adeo superbe grassantem vincere, aut prohibere nullo modo possumus; quomodo conuersa est in luxum frugalitas nostra? quomodo degeneramus à patribus nostris? (3) maiores nostri cum sanguine & sudore suo pepererunt nobis terrarum imperium; quomodo nos decipi permittimus? quomodo Aquila ad gruem redierunt?* Never greater plague came into our Countrey, than the plague of drunkennesse; it is an easie thing to endure Tyrants, slaughters, and Thefts, and in time we can finde out a remedy for them; but this Contagion, no phyicke can cure: how is our frugalitie turned into luxurie? and how doe we degene-

(*) Non inutile consilium
Poëta;
Qui cupit expertem morbis
producere vitam;
Accumbens mensæ pocula
trina bibat.
Scilicet, vt primum sitienti
seruiat ori;
Et sic dulce merum debile
corpus alar;
Deinde voluptati, vini con-
ceditur vitus,
Vt poterim curas corda sub-
ire graues.
Tunc conuiva bibat postre-
mum largids hamtum;
Occupet vt citius lumina
grata quies.
His tribus epotis, sano qui
corpore gaudet,
De mensa surgit, latus a-
biq; domum.
Qui verò fines præscriptos
transiit, iste
Noxia pro Bacchi rore vena-
na bibit.

(3) Magnus erat quondam
splendor, decus, atq; venustas,
Germania, & Cæsaribus pro-
lixq; barbas;
Sed leuitas nunc est tanta &
dementia tanta,
Vt capita & barbas ipsi inter
pocula radant:
Scilicet hic fructus pudor, &
sapientia Bacchi,
Lucienberg, de suis
Germani.

(w) Bruta bibunt quantum
 natura requirit, et ultra
 Quam sitis ipsa ferat, sumi-
 na nulla bibunt:
 Solus homo immodico nu-
 quam contentus Iaccho,
 Eternum stygijs exatatur
 aquis.

Alia.

Taurus habet certas potandi
 tempore leges:
 Sic equus, & liquidus quam
 venit aer avis,
 Sed nos divina qui cum ra-
 tione vigemus,
 Cur Venu et Bacchus nocte
 diu; tenent?

Alia.

Ventre domum saturo rede-
 unt animalis quæq;
 Manè petunt hilares pascua
 læta greges.
 Solus homo potu immodico
 cerebrumq; caputq;
 Obruit, atq; cibo viscera ten-
 sa gravat.

(x) Quis non videt quoti-
 diana inter ebriosos homici-
 dia, parricidia, sacrilegia, stu-
 pra, adulteria, incestus, rap-
 tus, iurgia, perjuria deniq; in-
 decum & reliquos Cælestis
 blasphemias, superstitiones,
 hæreses, contemptus superio-
 rum, rebelliones, injurias &
 contumacias animi præterea
 desperationem, ignaviam, ig-
 norantiam, stuporem, & id
 genus alibi inde rectè dicitur,
 omnium, non multorum vi-
 tiorum fomitem esse ebrie-
 tatem.

Cui vx? cui rixæ? cui sine
 causa vulnera? nonne his qui
 commorantur in vino? Prov. 23. Quanta dementia est libidinis regnum, virtutis exilium, vulgi fabulam
 & risum, bonorum odium & contemptum, luctum & inane gaudium, contentiones, iurgia, & incautos
 congressus, vino promovere? Hæc omnia sunt ebrietatis effectus. Per. (y) Videmus multos ætate florentes,
 formosos, et amabilissimi coloris æstivantes; mox ubi continentie fines egressi, & ebrietatis consuetudinem
 induci, desistere, emarcescere, florem illum ætatis, et animi vigorem amittere.

rate from our fore-fathers, they with sweat and bloud
 made vs to be Lords of the earth? and how are our spi-
 rits effeminated, to suffer that which they so dearly
 bought to be taken from vs? It is a *Germane* recreation,
 and I would to God they would take it home againe to
 them, that *we had no cause to* (w) *complaint with the Poet;*
 for how many haue we knowne in this flourishing I-
 land, by reason of this to haue beene sent vnto their
 graues in the spring and flourishing time of their age by
 vntimely deaths? how many haue we knowne by rea-
 son of this to haue *out-lived their fortunes, their good*
 (x) *names and reputations?* how many incests, adulteries,
 fornications and murthers, haue we knowne by reason
 of this to haue beene Committed? how many haue we
 knowne, who whilest they haue beene themselues, to
 haue beene fir Companions for the best men of qualitie
 in a Country, when they are buryed in Wine, not fir to
 remaine in a civill Societie, so offensiuely every way, so
 readie to take hold and except against every word that
 falls, so readie to strike and quarrell vpon every occa-
 sion? how many haue we knowne, who whilest they
 haue beene themselues, to haue beene so tender of their
 reputations, as not to looke vpon a woman dishonestly,
 when they are buryed in Wine, not to be abashed to
 adventure vpon a Common-Whore in the Market-
 place? how many hopefull plants haue we knowne by
 reason of this to haue beene *so* (y) *metamorphosed,* that
 he that had knowne them when they were young, after
 some little discontinuance of acquaintance, would haue
 beene a mere stranger vnto them, so puffed were they in
 their faces, so swolne in their bodie, so gowtie in their
 legges, so deformed in every part and member of their

bodies?

bodies? It hath beene a question in the Schooles, as those that are Academicks know, whether *Socrates* (though sober and temperate) were *idem numero* in age as he was in youth: but if this question had growne of any of the sonnes of *Bacchus*, it would haue beene determined, as it was of the (*) *Ship* that was so often patcht and peeced, that none of the first materialls thereof remained, so doth it (4) *transforme a man, both in the inward faculties of the soule, and the outward lineaments of the bodie*. It was a wittie and pithie answer of *Anacharsis*, who being demaunded whether there were women, intending dishonest women in *Scythia*, answered, *ne* (*) *vis-tis quidem*, no Wine truely; thereby shewing that if there be no fuel there could be no fire, or if there be both fuel and fire, yet if there be no bellowes, it will not easily be kindled. Thus elegantly haue the Auncients set forth the deformitie of this nastie vice.

Rustic: Sir, you haue shot your sharpest Arrowes at this abuse, but you might as well haue kept them in your Quiver, if you doe not shew vs how we may reforme and redresse it, for to discover abuses, and not to shew how to redresse them, is to lay open a wound, and not to apply a remedie to it.

Iurisp: The (5) remedie is already prescribed, and if it were not, yet my intent is *not to take upon me the office of a Senator to reforme abuses*; that I leaue to men of riper judgement, but to shew you the deformity of the abuse, that so you may avoyde both it and the Lawes: for beleeue me Sir, I am of opinion in this case, as *Tiberius* was in the like case, that (6) *multitude of Lawes doe little availe*, and that in some Cases and at some times the Lawes may well be suffered to take their rest. The *Adiles* vpon a time complained, that the Lawes concerning the excelsse of expences was nought set by, and the sumptuousnesse of mooveables, which was forbidden, daily encreased, and desired the Lords of the Senate to assist:

(*) *Theseus his Ship was a hundred times mended.*

(4) *Quid turpius ebrioso, cui sator in ore, tremor in corpore, qui promit stulta, prodit occulta, cui mens alienatur, facies transformatur?*

(5) *Sine Cerere et Libero fruges Venuit.*

Terent, in Eunuch.

(6) *Melius quidem vel salubrius remedium (ut inquit Serenissimus nuper rex) ad curandam perniciosam ebrietatis contagionem non potest excogitari, quam popinas ebriosorum receptacula, tanquam fomitem extirpare: leones vrsosque non reperias nisi ubi cavernas habent; et purgaretur respublica: si popinæ eorum latibula extrirarentur.*

(7) — *Sint pauca leges. Et valeant potius pondere quam numero.*

Ve solet in dubijs inter con-vivia canis

Malæ gravant stomachum, ferula, pauca juvant.

Sic hebetat menses legum confusio, quæ si

Sint pauca et faciles, nausea nulla foret.

(a) Fertur dixisse *Tiberium*,
sacius omittere quod assequi
nequirit, quam tentare tur-
piter quod postea non effice-
ret.

Latin. lib. 3.

assist them in the reformation thereof; the Lords not willing to meddle with the matter, referred the Consideration thereof to *Tiberius* himselfe; *Tiberius* wisely considering how vnseemely and (*) dishonorable it would be to undertake that which could not be effected, or if it could, yet with the ignominie and infamie of many noble men: he sent his Letters to the Senate to this purpose; it would be convenient my Lords peradventure, that in other matters I should be demaunded my opinion in your presence, & speake what I thought behoouefull for the Common-wealth; but in this I thought it were better to withdraw mine eyes, because it is not in my power easily to redresse it. If the *Ediles* had before asked my advice, I know not whether I should rather haue perswaded them to let passe strong and rooted vices, than goe so farre that it should be knowne how vnable we are to redresse some kinde of abuses. If I should goe about any such thing, I know not where to begin. Shall I reduce to the auncient Custome your spacious Country-houses, the number of your seruitors, the quantitie of silver and gold, your painted Tables and Pictures of most curious workmanship, the superfluousnes of apparrell both in men and women, your precious stones, for which our money is transported to forraine Nations? I am not ignorant that these things are blamed at publicke meetings, and a meane wished for; but if any man would make it a Law to punish them, those themselues that complaine would exclaime that the ruine of the Nobilitie is sought after, for that there are none free from this crime: Wherefore the best meanes to redresse a generall euill is, that every one would prescribe a Law to himselfe, and amend one: it was the wish of *Tiberius* in his dayes, & I wish it with all my heart in our dayes.

Rustic: Sir, you haue sufficiently shewed how that odious vice of drunkennes doth conduce to the breach
of

Sapienter dictū cōsulcūq;
illud fuit,
Nec Puerū nec tu vini ca-
piaris amore,
Vno nām; modo Vina, Ve-
nūq; nocent.

of those Lawes, I pray you in the next place, shew how Cloths and Apparrell doth any way conduce vnto it.

Iurisp. You must know, that decent apparell is ^(b) commended and commaunded by the Lawes of God and men; it is inordinate apparell which is prohibited; when as we weare our Cloths not to cover our nakednes, but to discover it, by daunting the eyes of silly people, with glorious outsidcs. A misdcmcanor, of which the Prophets, Apostles, and reverend Fathers of the Church haue taken speciall notice. Saint Peter in his ^(c) first Epistle giues vs a speciall *Caveat* to abstaine from intemperate wearing of apparell; and the holy Fathers of the Church haue in some indignation arraigned the proud men of the world, and would needs know of them, why they should so expensiuely lavish out in disbursing of so much money to so little profit, in fading corruptible garments, and why they should be so proud of those poore vanities, which being at the best are but borrowed out of the guts of the earth, or of the silly silke-worme, and ^(d) begotten by sinne and transgression; and still are subject to the moth and corruption. And why they should neglect those things which are of ^(e) more worth, and to be had at easier rates, and are out of the reach of time and corruption; the which the more they weare, the more gloriously they shine; and which they may ever carry about them, yet will they be no burthen vnto them. They ingenuously confesse, they know no reason vnlesse it be by such glorious outsidcs to decciue the world; as did the ^(f) Serpent our first parents in the beginning. And therefore as doe the Lawes of God, so haue the Lawes of ^(g) men shot sharpe Arrowes against these persons, and prescribed them what garments they shall put on.

Rustic. Sir, I pray you giue me leaue to expostulate a little with you concerning those Lawes you now

2

speak

(b) Vestes nigellæ & candidi mores maxime ornant. *Augustin.*

(c) 1 Pet. 3. vers. 3. In vestitu superbia à deo atrociter puniri. *Esfay* Propheta. *Iulian* denuntiat. *Esfay* 3. vers. 18.

Vennit hoc dilemmate taxatur molities mulieribus; si pulchræ sint mulieres, sufficit natura; non contendant ars cõtra naturam; si turpes sunt natura, id quod opponit, deformitatem magis arguit.

(d) Vestis è peccato originem habet. *Gen. 3. vers. 7.*

(e) Divitiis animi solas ego iudico veras. *Quæ sicut sunt extra nosmet, non sunt ea nostra.*

Sulpb. cap. 1. *patria* amissa liberis, amissa vxore, dixit, omnia mea mecum sunt; *Jul.* stitia, temperantia, prudentia.

Souera. Hæc non diripiant, nec depredentur. *Libri.*

(f) Euan terpeia decepta, murenula figura.

(g) See the Seal of 14. vers. 11. 12. 13.

speake of: for it doth concerne vs all: Is it not lawfull for a man to weare what Cloth's he will?

(6) *The statute of 24. H. 8. is grounded vpon the Lawes of Armes. By the Lawes of Armes a Prince may use powderings in his apparrell as thick as he pleaseth; a Duke in his mantell foure ranges only, a Marquesse three and a halfe, an Earle three only.*

Iurisp: No; it is not (6) lawfull for Dukes and Marquisses to put themselves into the habits of Kings and Princes; nor for Viscounts and Barons to Cloth themselves in an attire belonging to Earles; nor for Gentlemen to weare such habits as are set apart for Knights of the order, and men of their qualitie and degree; nor for yeomen, husbandmen, and serving-men to attire themselves like vnto Gentlemen; briefly, it is not lawfull for such as are *sordidati*, to put vpon them the habit of *Candidati*, nor for the *Plebei* to attire themselves in the habits of the *Patritij*, nor for *serui* to goe as doe the *ingenui*: in a word, it is not lawfull for men of low degree to cloth themselves in the habit of men of high degree; nor honorable for men of high degree to attire themselves like vnto men of low degree; but necessary it is that every man should weare a habit according to his (7) *ranke and degree.*

Rustic: What if a man doe transgresse in this kinde; what danger doth he incurre?

Iurisp: Besides the danger of the Lawes, and the censure of the multitude, he doth incurre the *Censure of Caesar*; *Augustus Caesar* vpon a time seeing some *Romane* Citizens clad in short fullyed cloaks called vpon them with a lowde voice, (8)

(9) *Forma habitus & vestitus apud veteres strictè observata fuit; nec inter homines solum, sed etiam inter mulieres. Sæpe tradit matronas illas appellatas esse, quibus stolas habendi ius erat. Nam meretricibus inhonestisq; mulieribus stolarum usus prohibitus erat; erat autem stola oblonga & ad talos usq; dimittebatur.*

Brissotus

(h) *Sueton. in Augusto Cesare.*

Romanos verum dominos gentemq; togatam.

(i) *Conveniunt longæ vestes qui publica tractant Munia, consilio juris populūq; regentes. Conveniunt succincta visis venantibus ipsa Pallia, ne rapiant spinæ, aut virgula morentur Currentes, rapido resonent ne flamine venti.*

As if he should have said, yee Citizens which challenge to your selves a prerogative to be the Lords of the world, and to be the long-robed Nation; how cometh it to passe, that you are clad in habits more fit for such as live in the Country, and follow (i) *hawkes and dogges*, than for men that governe & giue Lawes vnto the people: I would have you know, that long Gownes would
better

better suite with your professions, than such short Iack-anapes Clokes.

Rustic: In my opinion Sir, it is a needlesse thing for a man to stand so much vpon those (*) *outward shewes and apparances*; if a man liue as he should doe, it matters not what Cloth's he doth put on.

Iurisp: O but Sir, there is a decorum and order to be observed in every degree and condition of life, and these *outward ornaments are the* (1) *bookes in which the vulgar that cannot judge of thee, reade thy thoughts and intentions*. If thou be a Student of the Lawes, & they behold thee walking in the streets in thy boots and gingling spurres, they presently conclude, there goes *Hotspur* the Lawyer, that thinks the time never flies fast enough, vnlesse he puts spurres vnto it. If thou be a Diving, and seruest at the Altar, and they behold thee in an irregular habit, and heare thee to make it a case of conscience to put on those comely decent Ornaments, which the Church hath prescribed, they presently conclude, there goes a wilfull peevish foole, a disturber of the *peace and the tranquillitie of the Church*, who though he hath not wit enough to know white from blacke, meate from mustard (2) *beneficium from obsonium*, yet he will take vpon him to be more wise than all the reverend Fathers of the Kingdome, and prescribe vnto them what robes & ornaments are fittest to be worne in the Synagogues and Congregations. A prettie pert fellow, that never talks of the Fathers, but with a kinde of sleighting of them, that never receiveth the blessed Sacrament with more outward reverence than he doth his ordinarie meate and drinke, nor ever feasteth but vpon good Friday, or speciall fasting dayes; that talketh much of truth, yet will lye abominably; and had he but art to his invention, *Æsop* might well giue him the Buckler, that hath charitie often in his mouth, and will * magnifie his neighbours hospitalitie, & his beneficence to the poore,

(*) Cucullus non facit monachum.
Si promissa facit sapientem
barba, quid obstat,
Barbarus possit quin capere
esse Plato?

Morw.

(1) Vestis virum indicat.
Huc valde pertinet elegans
Ausonii Epigramma de duobus
sororibus.

Deus, vos miramur, & est
mirabile, quod tam
Dissimiles estis utriq; sororibus
tuis.

Hæc habitu casto, cum non
sit casta, videtur;

Tu præter cultum nil meretricie habes.

Cum casti mores tibi sint,
huic cultus honestus.

Tetamen & cultus damnat,
& actus eam.

Auf: Epigr. 102.

(2) Cum moliti adveniebant ad congratulandis cuiusdam, in quem *Alexander* bene beneficium impendit opulentiam consulisset. Adducit primum simplex quid esset beneficium, ex obsonium aliquod esse suspicatus, rogavit, nam esset eiui.

* Scit laudare magis nemo
minutisq; d-re.

but as for himselfe, you shall sooner get a tooth out of his head, than a penny out of his purse; that will frequent the Church duely, but if he heare at any time the Organs goe, or the Chaunters Chaunt, then he runnes away as if he had beene scarred with some hag or hobgoblin; of what Nation, Religion, or what his name is, no man knowes, nor he himselfe, some say he came out of *Vtopia*, and is of the Religion there profest, and his name is *Separatist*; others say, he came out of the clouds from *Aristophanes Citie of Cuckoes*, and is of the Religion there profest, and his name is *Brownist*; others say he came out of the Moone from *Lucians inhabited Country*, and is of the Religion there profest, and his name is *Neutralist*; others say, he came out of *Platoes Commonwealth*, scituated directly vnder the Poles, where the people swarme in Summer as the Bees doe in Winter, and is of the Religion there profest, and his name is *A-mabaptist*; every man wisheth him at home againe, for wheresoever he commeth, he hatcheth nothing but schismes and dissentions. If thou be a ⁽⁸⁾ Citizen, and they behold thee in an vnusuall habit and attire differing from the fashion of the Citie, they presently conclude, there goes a spend-thrift, one who hath bespoken his lodging in *Ludgate* already. If thou be a Souldier, and they behold thee to fashion thine apparell according to the fashion of thine enemy, they presently conclude, as the Southsayers did of *Darius his* ⁽⁹⁾ *Sword*, that they into whose fashion thou puttest thy selfe, will be Lords over thee. If thou be returned from the *Indyes*, or out of some forreine Nation, where thou hast had some crosses and losses, and they behold thee in a habit vsed in those Countries, they presently in stead of pitying

(8) If the Courtiers of our time would but apply such remedie to the good men of the Citie that are sick of the fastidious, as Sir Philip Calthorpe did to I. Drake a shoemaker of Norwich, they would quickly cure them of their maladies. This Knight having bought as much fine Cloth as would make him a Gowne, and sent it to his Taylor; I. Drake seeing the Knights Cloth in the Taylors shop, liking it very well, bought as much of the same, and gave direction to the Taylor, to make it up in all points like unto the Knights. The Knight being given to understand thereof, remembering the old Proverbe, *Ne furor ultra crepidam*; commended the Taylor to cut his Cloth as full of holes as his sheeres could doe, and so to make it up, which the Taylor did accordingly, and in like manner cut I. Drakes & made it up, and brought it home to him, which when I. beheld, he fell into a passion and swore by his pantofles, that he had spoiled his Gowne; Murray quoth the Taylor, then blow your shires for us, for I have made it according to the Knights in all points: at you commaunders; Murray (quoth I to:) if ever I become of the Knights cut againe, I will give you leave to cut as many holes in my skin as you have now done in my Gowne.

(9) *Darius se farum rex* no aut altero anno priusquam cum *Alexandro* conficeret, gladium quem indies gestabat *Periknam*, in *Maedonici* ensis formam commutavit; quod cum ad *Augures* relatum est, illi eos *Perse* rectores fore dicebant, quorum mores *Darius* in gladio imitatus esset. *Capilli* lib. 2.

thee

thee deride thee and say, well-fare his heart, he hath not lost all, though he hath had some knocks and losses, yet he hath brought home the fashion with him. If thou be a Gentleman, and they see thee lavishing out in embroydered suits more rich than thy revenues will maintaine, they presently conclude, *there goes a (*) painted fool, one who carryes a burden like Atlas, a whole mannor on his backe*, whose end if he amend not, in time will be beggary and misery. If thou be effeminately clad, going all open in the dead time of the yeare, to shew a rich vndergarment that was never paid for, they presently conclude, *there goes one of Venus darlings, or Cupids whirlingigs*, one that hath a wind-mill in his head, and the breefe in his tayle: whose end (if Tyburne take him not) will be in an Hospitall. If thou be of the feminine sex, and in thy habit and attire doest resemble the masculine, *cattest thy (*) haire, thy chiefest ornament like vnto a man*, and wearest thy Cloth's like vnto him, they presently conclude, *there goes a strange woman, an Hermaphrodite, a Proserpina, a good wife for Pluto, Rhadamantibus*; or some of their followers or acquaintance: if thou be an English-woman, and they behold thee following the fashion of thine owne Country in the Attire about thy head, in the habiliments about thy necke the fashion of the French, and in thy long robes the fashion of the Spanisb, they presently conclude, *there goes a Sphinx or a (P) Chimara*, one whom G o d once made a woman, and she hath made her selfe a monster. If they behold thee rust vp to the eares, cuff vp to the elbowes, and banded over thy shoulders, they presently conclude, *there goes Ruffe, Cuffe, and Band*, a good subject for Poets to make sport withall. If thou be a Citizen, and they behold thee gadding after new fashions, turning fast into loose, *a slap into a fan*, they presently conclude, *there goes a Counterfeit bastard Gentlewoman*. If thou be a Gentlewoman, & they see thee one month in one

(o) Pictus quidem est, et maris pictus, quàm gallus gallinaceus, triginta gallinarum maritus.

* Vitis olim vtebatur honeste mulieres, meretrices non.

Unde Poeta. Scriptum est hinc illis, quarum non vita ligatos attingit crines, nec longa pedes.

Ovid. By the Statutes of Ireland English-men are prohibited to wear their beards like Irish-men. Vide Stat: Hibern: de Ann^o 25. H. 6. cap. 4. Rot. Parliament cap. 20. We need a Law to prohibit English-women to wear their haire like English-men.

It would well become these women to put in vnto the old fashion of England, to ride astride on their horses, for I finde vntill the reigne of King Richard the second they did so. Queen Anne the wife of King Rich: and Sister to the Emperour Winllzus, being the first that taught English women to ride on side-saddles.

(P) Chimaram Hæmæm sic describit. Ante leo, retro draco, media ipsa chimara.

fashion, the next moneth in another, the third in another, and so in as many fashions as there are moneths in the yeare, they presently conclude, there goes a wife for a Noble-man, that will make a Gentleman a beggar. If thou be a Lady, and they see thee daubed over with gold and silver, and pranked vp with rich Jewels and precious stones, beyond thy degree & husbands estate, they presently conclude, there goes ⁽⁸⁾ *A woman, one who placeth her chiefest happinesse in* ⁽⁹⁾ *stones*, and is not ashamed of it, she weares them in her forehead to enchaunt passengers, and to tole home Customers: the King o late honored her husband with the degree of Knighthood, and the Heralds gaue him Armes, and it shall cost her a fall but she will giue him a Crest, and bring him into the forked order of the Knights of the Post. If they behold thee comming from the ⁽¹⁾ *Painters shop, having apparelled thy face in an artificiall dye*, they presently conclude, there goes a true Emblem of mortalitie, dust and ashes as beautifull as a rose to the eye, but touch her she is full of deadly poyson. As like her old ⁽¹⁾ *Grand-father* as she can looke, that can like him metamorphose her selfe into any shape, as blind as a *worme* with pride and selfe-loue, as greedy as a *Vulture* to satisfie her beastly appetite, as deceitfull as a *Crocodile*, and as cruell as a *Hydra*; if they behold thee at mid-day in thy night habit, they presently conclude, there goes an Owlybird, or more plainly, an vglybird, a fit wife for *Sardanapalus* or *Heliogabalus*, that turned the nights into dayes and the dayes into nights. Thus doe our Anticke outward apparances afford matter of sport and pastime to passengers and Poets. The Lawes therefore before mentioned are made to curbe vs, and keepe

(8) Ecce vas omnium viti-
rum mulier sine pudore, be-
stia sine honore, appetens
primos recubitus in mensa,
primam sedem in Ecclesia,
primatum in balneo, et cho-
rea, semper pigra, rixosa, cri-
minosa, scabiosa, omnibus
odiosa, soli Cerbero chara,
& in fallacijs optime insti-
tuta.

(9) In the observati of a lea-
ned Heralld; as many of the
Empresses in former times did
weare whole Kingdoms at their
eares: so many Ladies now a-
dayes whole Manners on their
floures.

(9) Quæ pictas geritis fa-
cies, vos iure potestis,
Dicere cum Flacco pulvis &
vmbra sumus.

Owen:

Similes sunt pulcherrimis i-
stis Libris quorum aurei qui-
dem vmbilici, et purpurea
foris pellis, cæterum intus,
aut Thyestes, liberos in Con-
vivio comedens, aut Oedipus
matris maritus, aut Tereus
cum duabus sororibus iem
habens; de quibus Poëta;
Illa foris picto similis mihi
visa libello.

Et alius.

Hæ quidem sunt foris pul-
chræ, intus morbidæ, marcescentes et mîrè informes, & sicut ille parieti incrustato, intra quem multa ruinosa
sunt; aut sepulchro splendide foris extructio, quod deformes intus calvarias, nuda ossa, & obsecratos fæto-
res continet, Vnde Poëta;

Est rosa quæ primâ dulcedine fundit odorem. At grave formosâ sub cute virus olæ.

(1, Est Serpens, vermis, vulgur, Crocodylus, et Hydra,

vs in, that we exceede not a decorum in our ⁽¹⁰⁾ habits and attire.

Rustic: What Cloths may we weare, I pray you, to auoyde the Lawes and the Censure of the multitude?

Inrisp: Any Cloth's that doe not fawour of irregulartie, of too much basenesse, or too much pompe and gorgeousnesse. For by the wearing of Cloths, a man must not thinke to purchase any ^(*) fame or renoune: Munditia mulieribus, labor uiris conuenit, Neatnesse and cleanliness belongs to women, but the onely glory and ornament to a man is valour and magnanimitie. Insana est ambitio finum tegere purpurâ, & pallidum cadaver in pheretra auro ponere, nam quod plus ornatus, eod plus horroris habet, saith one of the wits of his time, the witty and sententious ⁽¹¹⁾ Orator and Poet Petrarch the Italian, it is a kinde of madnesse to enamell mud-walles with gold and silver. Put a stinking Carkasse into a golden Coffin, it smells neuer the lesse. Put what Cloth's you will vpon a Blackamore, you shall neuer make him white, nay, the more rich you cloth him, the more deformed you shall finde him.

For Contraries each other best descry,

Swart Crowes seeme blacker, when white Swans stand by.

Wherefore if my aduise might passe for Currant, I would haue every true Britaine to put on the resolution of a true *Romane*; and to be like vnto *Augustus*, who thought it a dishonour and disparagement to himselfe and his Country, to be beholding to his neighbouring Countreyes for Cloth's to put on his backe.

Rustic: I would to God I had given my Teeme of Horses and Oxen too, that there were a Law made to tye vs to weare our Country-Commodities, and none other; and the old Law made in the dayes of King ^(*) Edward the 3. were revived, and the Statute made in the dayes

⁽¹⁰⁾ Modus in vestitu obseruandus; ita vt nec luxuriosus vt prodigus, nec sordidus vt avarus, nec comptus vt meretricius, nec rusticus vt colonus, nec ineptus vt aulæ tyro, sed apertus, mundus et honestus, incruentus, sed non indecorus. Vt eleganter Tac: nuper Rex in lib. 3. ad H. Principem.

Provide tam ab antiquis patribus, quam à modernis tradita est moderatio de habitu; quia per exteriorem habitum, sæpe interior designatur. Vide consuetudines Oiborum: sub titulo de habitu Clerici.

⁽¹⁾ Cordato egregioq; adolefcenti nihil turpius est, quam in cure curanda plus a quo operari. Seneca.

Rectè Epistetus; hebetis ingenij esse docet in rebus corporis immorari, cum quæ ad illud pertinent facienda sunt obiter: cura autem omnia ad animum transferenda est.

⁽¹¹⁾ Petrarch was a man of great account in Italy, his Ancestors were Florentines, and lived in exile, but he returned home, and dyed in his own Countrey of an Apoplexie, being seauenty yeares of age wanting but a day; he was buried at Arquato Montanere, a village belonging vnto Padua, where in honour of him a Sepulcher of Marble was built, and an Epitaph of his owne making inscribed, part whereof is as followeth.

Frigida Francisci lapis hic: regit ossa Petrarchæ, Fessiq; in terra, cæli requiescit in arce.

⁽¹²⁾ By the Stat. of 11. Edm. 3. Cloth made out of the Realme was prohibited to be worn.

dayes of King *Henry 8.* were put in execution, I am sure, it would be well for vs if it were so. Our Wools would not sticke vpon our hands as now they doe, and I beleeve the Citizens would not be sorry for it.

Iurisp. Sir, in my opinion, there should not neede a Law in this Case if we did affect our Countreyes as wee should, every mans reason should be sufficient to prevaile with him. Why should any *English-man* trouble himselfe or others to send so farre as *Naples* and *Persia* for filkes to Cloth him, when as he may furnish himselfe with materialls *more vsfull and necessary in his* (12) *owne Countrey*? Why should he bestow hundreds in forraine parts to feede moths and Cankars, when he may feede them at home a great deale better-cheape? Certainly, I know not, vnlesse he will allow this Paradoxe to be a Principle, *That things farre set and deare bought are good for Englishmen.* The Lawes of God and nature enioyne vs to loue our Countreyes, and to preferre the vsfull Commodities thereof before the superfluous Commodities of forraine Nations, the Wooll of sheepe before the excrements of wormes. If we lived neare vnto the *Torrid Zone*, or in any hot Country, we might haue some colour to affect the Commodities of *Persia* and *Naples*; but living in a Climate rather inclinable to cold than heate, where if one quarter of the yeare proue hot, the rest is cold. I know no reason for mine owne part, wherefore we should so much affect to weare those forraine light Commodities. If therefore we cannot be allured to affect our Countreyes (which every good disposition naturally doth, and preferreth the Commodities thereof before the Commodities of forraine Nations) by any argument drawne *ab utili & Commodo*, Yet let vs be allured by arguments drawne *a necessario*; yet being as great a Solacisme for such as live in cold Countreyes to put on light Cloth's, as for such as live in hot Countreyes to weare heavy garments.

Rustic:

(12) Dictum fuit olim per
H. Huntingtonum.
 Anglia terrarum decus &
 flos finitimarum,
 Est contenta sui fertilitate
 boni.
 — Anglia dulce solum
 Et tua dulcedo pristina, dulce facit.
 Quæ nihil a Gallis, sed Gallia mutuat à te,
 Quicquid honoris habet,
 Quicquid amoris habet.
 Quicquid amat luxus, quicquid desiderat vicius,
 Ex te proveniât.
 Insula prædives quæ toto
 vix eget orbe
 Et cuius totus indiget orbis opes.
 Dictum est de *Innocentio* quarto, quod amore fervido & flagranti ad videndum divitias *Londini* & delicias *Westmonasterii* caput erat.
 In laudem *Britannie* quidam ita scripsit.
 Illa quidem longè celebri splendore beata,
 Glebis, lacte, favis, supereminet insula cunctis,
 Quas regit ille deus; Spumanti cujus ab ore
 Profluit Oceanus.
 Testes *Londonia* ratibus, *Wintonia* Batheo,
Hereforda grege, *Worcestris* fruge redundans,
Barba lacu, *Salisbury* feris,
Canterburia pisce,
Eboracum silvis, *Excestris* clarametallis, &c.
Hen. Hunting. hist. lib. 1. initio.

Rustic: Sir, if you tell *Socrates* or *Seneca*, that they ought to preferre their Countreyes; the one of them will tell you, that he is *Mundanus*, that the whole world is his Countrie: and the ⁽¹⁾ other, that that is his Countrie where he fares best, and hath best entertainement, and that it is not for ⁽²⁾ noble spirits to be chayned and wedded to any one corner of the earth, as to neglect the other parts of it, having an interest in the whole; it is for snayles that want legs to walke and wings to flie, for bondmen and slaues that are debarted of libertie to be ryed to places, but for Eagles and free-men that haue the world at will, to take benefit of the whole. If the foggie vapours of the Ilands offend them, to flie into the Countreyes more constant and settled: and if the heate neare vnto the line offend them, to betake themselues vnto more temperate Climates.

Iurisp: O but I would tell them againe, that

*Necessitie forceth every might,
To loue his Countrey with all his might.*

I meane that Countrey wherein he drew his first breath, where he trod his first steps, where he received his education, which fashioned his minde, and gaue him a well-being in the world, where his lands and reuenues lye, and where his friends and acquaintance are bound vp fast together in the bonds of consanguinitie and affinity, and I would send them to no other Schoolemaister than to the dumbe Creatures to be instructed herein: the Naturalists doe observe, that the Hare when shee is hunt will hasten to the place where shee was bred, to take her last farewell; that the Foxe though he prey abroad, yet will kennell at home; that the fowles of the ayre & fishes of the Sea by an instinct of nature, are so taken with the places where they were bred, that they will never depart farre from them. So that God and nature

A a enjoynes

(13) In quamcūq; terram venio, (inquit *Seneca*) in meam venio. Patria est, ubi cūq; est bene; illud autem per quod bene est, est in homine, non in loco.

(w) Libera mens quæ per orbem naviservagandifacultatem habet ad vnum angulum, vel angustum vnius Civitatis, aut provinciarum eorum terminari nolit.

enjoynes every one to loue the Countreyes & the Commodities thereof, where they are governed by good and wholesome Lawes, and enjoy their possessions in safetie before other forraine Countreyes and Commodities; of whose Lawes they receiue no benefit.

Rustic: O but if a man suite himselfe with such Commodities onely as his owne Country can afford him, no man will set by him; or regard him, whereas if he be clad in silkes and velvets and the rich Commodities of other Nations, every man will honour him, as the (*) *Persians did Cyrus*, when they beheld him in all his bravery.

Iurisp: Truly amongst wise men Cloth's make no difference, if they savour not of irregularitie. Marry glittering shewes doe oftentimes daffe the eyes of silly women, and sometimes also of silly and simple men; whose wits haue not an edge to pierce any further than the outside onely, but *Solon will discover Cræsus to be Cræsus*, let him put on what (*) habit he will, and a wise man will know an Ass to be an Ass by his neighing, though he be clad in a Lyons or a Foxes skinne. It was an apt answer which *Solon* once gaue *Cræsus*, when *Cræsus* had put himselfe into a gorgeous habit & attire, and would needs know of him whether ever he saw a more beautifull sight in all his life; told him that he had seene the Peacocke, that went more gorgeously on the weeke dayes, than he did on the holy dayes. It was a prettie passage likewise which happened betwene the poore man and the proud man in the Dialogue. A *Glorioso* vaunting of his painted Cloth's that they were not like other mens, but of a new fashion and different Cut vnto them, which the poore man hearing, thinking he had beene out of his wits, tooke heart vnto himselfe, and was so bold as to tell him, that better men were content to weare worse Cloth's, and that worse Cloth's would better become him; they being neither fit for him

(*) *Cyrus* apud *Xenoph* splendissimo amictu describitur, et ob eum apparatus ob stupescitos *Persas* cepisse ipsum adorare, cum antehac adorasset nemo.

Xenoph: lib. 8. Cyrop:

(14) Nemo ex istis quos perpuratos vides (inquit *Seneca*) felix est, non magis quam ex illis, quibus scriptum & chlamydem in scena fabula assignant, cum presente populo elati inceserunt, et cothurnati, simul exierunt, exalceantur, & ad statum suum redeunt.

Senec. Epist. 76.

Navis bona dicitur non quæ pretiosis coloribus picta est, nec cui argenteum et aureum est rostrum, nec quæ fuscis & opibus regijs pressa est: sed quæ stabilis et firma est, et ad ferendum incursum maris fida. Regula non quàm formosa, sed quàm recta quæritur. in homine autem nihil ad rem pertinet, quantum ariet, quantum sperneret, à quàm multis saluteretur, quàm pretioso incumbat lecto, quàm pellucido poculo bibat, sed quàm bonus sit.

Senec. ibid.

him, nor he for them; and that he did much marvaile, that he being but a servant should not content himselfe to weare such Cloth's as his owne Country could afford him, but should trouble the (y) *Belgians, the Persians* to spinne, card, and weave, to make him a garment, which was neither civill, nor manly, nor besceming a *Romane*, but effeminate, profuse, and ridiculous. When as the great *Augustus*, that was Lord of all, could be well content to weare home-made Cloth's, such as his owne familie, his wife, his daughter, his sister, and neeces did provide for him. Such respect, as this *Glorioso* drew vnto himselfe, doe painted Cloth's and gorgeous outsidcs draw vnto a man, making him indeede to be hated and contemned. I would therefore haue every true *Britaine*, I say it againe and againe, to put on the resolution of a true *Romane*, and to be like *Augustus*, whom I finde in the Catalogue of the most renowned Princes, (*) *Qui veste non aliâ quàm domesticâ vsus est.*

Rustic: I hope you will allow the gallant Courtly Ladies, and the lustie Country Lasses, that hâue not disposed of their Virginities, to set forth themselves in the richest Ornaments and attire that money can buy.

Irish: *Qua pura sunt nuda videri amant, mos est sed coloribus abdere*; vertue never appeares more beautifull than when she presents her selfe naked vnto vs. It is the condition of vice to cloth her selfe in colours to cover her deformitie. Certainly, the Ladies of the Court, and the Lasses of the Countrey, can no way better set forth themselves, than by putting vpon them the habits of (a) modestie and civillie. These will make them glitter like the starres in the Firmament; smell like the gardens of *Adonis* and *Alcinous*, and draw the affections of Sutors and affectionate followers vnto them more powerfully, than the (a) *tongues of Cicero and Cyne* did the eares of their Auditors. (b) Outward ornaments of Cloth of silver and tisse, of silkes and velvets, of jewels

(y) Tu fortassis aliorum servus disjunctissimas fatigas gentes, tibi nent, tibi pectur, tibi nexunt *Belga*, tibi *Persa*: *Augusto* cunctorum domino, aut vxor et filia totorq; cum nepibus.

Petrarch.

(*) Sueton in *Augusto*. *Petrarch.*

(x) Peregrini odores, atq; omne artificium bene olendi sunt signa defectuum; sed bonæ famæ odor bonus, latiusq; sensibilis, quàm aromatum, si teratur, aut sulphurû, si cremetur. *Petrarch.*

Bonne renommée vaut mieux que ceinture d'orée, A good name is better than a Crowne of gold.

(a) *Cyneas* fuit *Pyrro* in delicijs, & de illo dicere solebat, quod plures *Cyneas* cum lingua, quàm *Pyrro* cum gladio & pugione vicit.

Lingua m *Ciceronis* ore ellavit *Ennius* flexani nem, quia omnium in quacumq; velle partem raperet.

(b) *Esse potest locuples, improbus atq; probus.*

(c) Vestitus insignis super-
bia vexillum nudusq; lux-
uria.

Petrarch.

and precious stones, are common as well to the bad as to the good, to whores as to chaste Matrons & Virgins: but these alone are impropriated to vertue and goodnesse. Yet I will acquaint you with a Custome which the old *Romanes* vsed; the *Romanes* were vsed during the minoritie of their children, to make little difference betwene their sonnes and their servants, their daughters and their hand-maides, by clothing and artyring them, that time they set apart for the beautifying & adorning of their mindes in all kinde of literature, and did conceiue to pranke them vp in (c) *Cloth's*, would be a means to withdraw their affections from those things, which in future times would doe them more good; and therefore vntill the time they intended to bestow them in marriage, they kept them in a kinde of servitude, but then as *Flora* in her prime, as the Sunne at the highest, or the Moone in her complement did they set them forth; so that every childe tooke notice by the suddaine alteration of their habits, what their parēts did intend towards them: and so Sutors as to a fayre and market repaired vnto them. Which custome of theirs I commend as a most laudable custome, but for such as are already preferred, to lavish out in *Cloth's* beyond their degrees and estates, and to no other end, than to steale away the affections of husbands from their wiues, or of wiues from their husbands, that I vtterly condemne and disallow.

Rustic: Sir, you haue sufficiently shewed how idlenesse, drunkennesse, and the inordinate wearing of apparrell doe conduce to the breach of the Lawes derived out of the sacred Law, and what the Lawes of *Commonition* are which doe punish the same by way of prevention. I pray you in the next place shew what the Lawes are which doe punish Adultery when it is committed, and what punishments the Lawes haue provided for the same.

Iurisp:

Iurisp: The Lawes that punish Adultery, are Lawes of *Anima aduersion*; which (as the Lawes of *Communion* doe punish onely *ad Castigationem*, that the delinquent himselfe may be stayed and stopped in his vnruely courses,) so these doe punish *ad ruinam*; that others seeing the punishments may be deterred from committing the like offences.

Rustic: What are the punishments which the Lawes inflict vpon offenders in this kinde?

Iurisp: By the Law of God the punishment was no lesse than death, the (^d) *Adulterer and Adulteresse shall dye the death*. If you looke into the sacred Scripture, you may there behold that for the transgression of one man in this kinde, a whole Tribe hath suffered; for the transgression of many, whole Cities haue suffered; for the transgression of the multitude, the whole world hath suffered. If you reade but the story of (^e) *Sichem* and *Dina*, you shall there see how that for the transgression of *Sichem*, all the *Sichemites* suffered; how the (^f) *Benjamites* suffered for y^e abuse offered to the *Levites* wife: how *David* for *Vrias* wife; how *Pharaoh* for *Abrahams* wife; how *Sampson* for *Dalila*. If you looke into the story of *Sodome* and *Gomorrha*, you may there behold how that this transgression was a principall cause of the ruine and destruction of those famous flourishing Cities. If you looke into the Tragedie of *Troas*, you shall there behold the punishment due to this transgression lively set forth by *Seneca* in the beginning of the Tragedie in *Hecuba*, where she bewayling the incertaintie and mutabilitie of all worldly pompe and pleasure, wiseth all such as place their felicitie in it, to make her and the Citie of *Troy* their objects and looking glasses...

(^d) *Levit. 20. v. 10.*

(^e) *Gen. 34.*

(^f) *Indg. 19.*

(^g) *Quicumq; regna fidit;
Et magnâ potens dominatur anîâ,
Me vident, & te Troja.*

(^g) *Seneca in Troad. initio.*

Who so in pompe of proud estate,
 Or Kingdome sess delight;
 Or who that joyes in Princes Court,
 To beare the sway of might.
 Ne dread the fates, which from above
 The mightie God downe-flings;
 But fast affiance fixed hath,
 In fraile and fickle things.
 Let him in me both see the face
 Of Fortunes flattering joy,
 And eke respect the ruibfull end,
 Of thee O ruinous Troy. Senec. in Troad.

(^h) Gen. 6. & 7.
 Hec tanta impietas toto
 grassatur in orbe,
 Ut submersa deus cuncta
 animata velit!

If you looke into the History of the (^h) old world, you shall there see that this transgression was a principall pioner to vndermine the earth, and to open the sluces to let in the deluge vpon it. So odious hath this transgression beene in the sight of God, and such sharpe and severe punishments hath God ever inflicted vpon transgressors in this kinde.

Ruffie: What Canonickall Lawes haue beene made to punish this transgression; and how did the *Iewes* and the *Heathen* people punish the same, I pray you acquaint me.

Intid: You shall vnderstand, that by the auncient Canons of the Church, that he or she that was convicted of Adultery, was to doe penance for the space of seaven yeares, before he could receiue a plenary absolution. By the peculier Canonickall Lawes of this Nation wherein you liue, if a Minister had beene convicted of Adultery, all his goods were presently to (ⁱ) devolve vnto his wife and children, if so be he had any; if not, to such good vses as the Iudge in his discretion should thinke fit; and if he had beene formerly promoted to any Benefice, to haue beene deprived, and to haue beene made incapable ever after to haue enjoyed any other;
 and

(i) Reformat. legum Eccle-
 siast: de adulterijs et di-
 vorijs. Cap. 2.

and to haue beene banishd, or otherwise to haue suffered perpetuall imprisonment; if she had beene a wife that had thus transgressed, she was to loose her dowry, and all the fortune she could expect from her husband, and either to be banishd, or to suffer perpetuall imprisonment. The fundamentall Lawes of our Nation take no notice of these offences, but leaveth the punishment thereof wholly to the Ecclesiasticall Iudges; but if the Adultery be enforced, then doe our Lawes not onely punish the malefactors, but their (*) *dumbe Creatures, their Horses, Hawkes, and dogs*, by disfiguring of them, that every man may take notice by looking vpon them, of what condition their Maisters are; which Lawes continued in force vntill about the time of King Edw. the 1. who by the Statute of **Westm. the 1.* mitigated the rigor of those Lawes, making this offence to be but a trespassse; but afterwards finding some inconveniences to arise, by reason of this mitigation by the statute of **West. the 2.* he caused this offence to be made felony againe. So strict haue the Statute and fundamentall Lawes of the Kingdome wherein we live beene against enforced Adulteries. By the Lawes of the *Iewes* the punishment was death, or a (*) *punishment de grievous*. If the offence had beene committed in the Summer time; they were to vndergoe the Ant-penance, which was to sit for a certaine season in an Ant-hill, his eares and nose being stopt: if in the Winter time, then they were enjoyned the Water-penance, to sit vp to the chin in cold water for a certaine season. Which kinde of punishment it is said that *Adam* vnder-went in *Medeaseth* for eating of the forbidden fruit: if the season were neither hot nor cold, then a certaine kinde of fasting was enjoyned for the present, and when Winter or Summer which first approached came, then they were to vndergoe the Ant- or Water-penance. By the Lawes of the Heathens the punishment was different, according to the diversitie of Nations.

(*) *Equus et iumento decorabitur, cauda ejus abscidit, canis leporarius, vel alius eodem modo dedecorabitur, si habet accipitrem, perdat beccam, ungues, et caudam.*

Bract. lib. 2.

* *Westm. 1. cap. 13.*

* *Westm. 2. 38.*

(1) *Buxdorf. de 5 ymagibus Indiar. cap. 34.*

(m) *Tiracquist* in *Alexand.*
ab *Alexand.*

(n) *Existimabant Aegyptij*
mulierem sese ad illicitā cō-
tinentiā exornantem, oportere
ea parte mutilari, qua fa-
ciles maxime exornatur.

Diod. Sicul. l. 1. rerum antiq.

Nations. In (m) *Tenedos* the punishment was that the delinquents of both sexes should be beheaded: in *Judea* they were stoned. Among the old *Germanes* the punishment of the *Adulteresse* was first to haue her haire cut off and to be banisht from her husbands house, and afterwards to be whipt naked throughout every street of the Towne. Amongst the *Pyssades*, they were carried vpon an Ass, their head towards the Asses tayle. Among the (n) *Aegyptians*, the woman had her nose cut off, and the man his priue members: which Law was put in execution by the *Romanes* and the *Gracians*. *Carbo* among the *Romanes* was bereaved of his priue members, because he willingly and wilfully mistooke his marke, and *Dydimos* the Fidler among the *Gracians* was hanged vp by that Instrument in which he tooke most pleasure. Among the *Locrenses*, *Zelencus* made a Law, that he which committed this offence, should forfeit both his eyes, which he executed so strictly, that to satisfie the Law, his sonne being found guiltie thereof, he caused one of his owne eyes to be put out. Among the *Paribians*, no offence was punished with greater severitie. Among the *Arabians*, it was Capitall. By the Law of *Opilim Macrinus*, they were burnt that committed this offence. And certainly, if the man taken in the very act of Adultery, had beene bereaved of his priue members, it had beene good Justice by the Lawes of the *Gracians* and *Romanes*. The Case stood thus, one being taken abed with his neighbours wife, the husband cōming in, and finding them abed together, without making any vprere, cut off the nose of the Adulterer, and so suffered him to depart, this man walking abroad with his nose in his hand, seeing every man to deride him, that knew vpon what termes he lost it: at the first was much dejected, but afterwards putting on as good a face as a man without a nose could doe, gaue out how *Don Diego* being drunke and starke mad, with foolish jealousie had

had assaulted him, and taking advantage of his nakednesse, being vnarmed, had surpris'd him, and disfigured his face vpon a false ground, that he had beene too familiar with his wife: which begat a suite, and comming to hearing, the judgement was against the nose-cutter, for that it was not lawfull for a private man to doe which a publicke Magistrate could not: the (*) *nose* never offended, and therefore to punish it was to punish the innocent; but had he serued him as *Carbo* was by the Lawes of the *Romanes*, he might haue justified it. So strict were the Lawes even of the Heathens against Adultery.

(*) *Quis tibi persuasit nares abscindere marcho?*
Non hac peccatum est parte
(marite) tibi.
Martial. lib. 3. Epig. 84.

Rustic: I pray you giue me leaue to expostulate a little with you, seeing that Adultery and Fornication are things so odious & abominable in the eye of all Lawes, and marriage so honourable, to what purpose were the *Julian* Lawes made, which did prohibite men after sixtie, and women after fiftie yeares of age to marry.

Iurid: To no purpose at all, and therefore they were repealed by *Iustinians* Lawes; for generally the end wherefore marriage was prohibited was procreation of children, which did occasion covetousnesse, and to prohibite that in men of those yeares was but to prohibite that which the Lawes of nature had prohibited before. Chastitie was ever held an honourable and commendable vertue amongst the Heathens, yet such a Chastitie as was voluntary and not compulserie. *Porcia* had never been recorded amongst the *Romanes* for a chaste woman, had there been a Law to haue restrained her not to haue married, nor the daughter of *Marcus Cato* for her discrete Answers, who being moved againe and againe to marriage, answered no, I know not how to better my selfe, for if I meete with as good a one as I had before, I shall feare to loose him as I did him; if with a worse, the world will condemne me that I could not content my selfe when I was well: neither would the memories

(d) *Valeria* solebat dicere sibi semper maritum suum vivere: & *Artemisia* quod defunctum virum sicut vivum adamabatur.

of (d) *Valeria* and *Artemisia* have continued so long, had not the love they bore to their former husbands, and not the Lawes restrained them from taking other husbands vnto them. So that without doubt those Lawes were made to little or no purpose at all.

Rustic: To what purpose then were the Lawes made which did prohibite second marriages, vpon a penal-tie that women should forfeite whatsoever they had by their former husbands, and be branded with infamie?

(p) Matrimonium ritè factum nunquam puniuntur, sed nimia festinatio.

Rustic: de secundis nuptiis.

(q) Olim tenebatur mulier lugere virum per spatium 10 mensium; tempus hodiè est annus.

Iurid: Certainly, there were never any Lawes made to punish marriages (p) *duely celebrated and solemnized*; but the Lawes you speake of were made to punish too too speedy marriages, that is, if the woman had married within the yeare after her husbands death, which in

(q) *ancient time was set apart for mourning and lamentation* and not for mirth and marriages; which Lawes were therefore made to restraine the vnbridled lusts and affections of such immodest women as I shall acquaint you with. There lived sometimes in *Viopia* a certaine woman, who so much lamented her husbands death as if she would haue dyed with (*) *Thisbe upon his Corps*, who attending him to his graue in a mournfull manner, founded out nothing els but I would to God I might lye with thee, I would to God I might lye with thee; but it so happened that this (*) woman that made such a shew of lamentation, within very few dayes after married her selfe to a servant of hers, that led her by the arme to see her husband interred; so that by the sequel the people gathered that her meaning was y shee might lye with him that led her, and not with her husband in the grave; which being noysed abroad, she became a scoone even to the children, so long as she continued in *Viopia*. So that I say, that marriages duely executed were never punishable, but too too speedie marriages, such as this was.

(r) *Thisbe* loved *Pyramus* so fervently, that with the same sword that he slew himselfe for love of her, she killed her selfe for love of him, and dyed vpon his Corps.

(*) *Mulieri ne credas ne mortuæ quidem.*

Horat.

Rustic:

Rustic: To what purpose likewise (if marriage be honorable among all men) were the Lawes made that restrained decrepit, aged & impotent people from marrying with young wiues?

Iurisp: Certainly, I never read of any such Lawes, and indeed there needeth none, for such marriages are of themselves sufficient punishments vnto them, as appears by the marriage of (†) *Ianuary* and *May* in the *Englisb-Poet*. Old Father *Ianuary* having past the heate of youth in a single life, in his decrepit old age doted vpon a wife, and none would serue his turne but a Virgin of fifteene; and why, marry because (to vse the Poets language)

(†) See the Marchants-tale. Chaucer.

*A young thing a man may gye,
Right as man may warme Wax with hands plye.*

And according to his desire it so happened, that he met with the young Lady (*) *May*, whom he made his wife; but see what befell him. Not long after the marriage was solemnized, (†) *Venus* (as she is a professed enemy to the eyes) deprived him of his sight, and then as old men naturally vse to doe, he beganne to grow peeuish, jealous, and suspitious, and to Conjure his young wife, as she desired to haue glory in heaven, honour on earth, and to enjoy his possessions, to be true vnto him: but notwithstanding she made this protestation.

(*) Discipulis quod virga, novis est Virgo maritis: Virga solet pueros, virgo domare viros.

(†) Balnea vina, Venus, ventus, piper, allia, fumus, ista nocent oculis, sed vigilare magis.

See more of this in the tragicall *Historie of Syponius and Victorina*; where is shewed how disparity in years, seldom makes true harmony in affection, and how difficult it is for youth to age to sympathize, and that then is due eternall prayse and commendation, when *Ianuary* and *May* liue like *Venus* and *Adonis*.

*I pray God that never darst the day,
That I ne starve as foule as woman may,
If ever I doe my kinne that shame;
Or else that I impaire so my name.
That I be false, and if I doe that lacke
Doe strip me, and put me in a sacke;
And in the next River doe me drench,
I am a Gentlewoman and no wench.*

B b 2

Not-

Notwithstanding, I say, she made this protestation, yet she suffered *Damian* her servant, *Damian* in whom *Ianuary* reposed his greatest confidence, to defile his bed: So that (I say) such marriages are sufficient punishments in themselves, and neede no Lawes to restraints them.

Rustic: Sir, I am sure there are Lawes that restraine Clergie-men from marriage, to what purpose were they made (I pray you) if marriage be (1) *honorable amongst all*, and Adultery and Fornication abominable?

Jurist: You must know, that at such times as those canonicall Lawes were made, the Pope sat in the chayre and swayed all; profit and commoditie was the end and scope of all, and Hospitalitie and reliefe of the poore were clokes and pretences to bring to passe and to effect all. For vnder those goodly pretences of Hospitalitie and reliefe of the poore, diuers Councels were swayed to restraine marriage in the Clergie, being alledged that wife and children must needs occasion covetousnesse in them, and draw that reliefe to individualls which did belong to the multitude: whereas if they were restrained they could not be so vngratefull, but either in life or death to remember the poore, and the Church from whose breasts they had sucked whatsoever they had. These were faire pretences, and made a glorious shew in the Councell of *Nice*, vntill old (2) *Paphnutius* stood vp and shewed the inconveniences which ensued by reason of this restraint, maintaining this position, Coniugall Matrimonie to be true Chastitie, with such reasons and authorities, that he drew the whole Councell vnto him; and these pretences prevailed much with *Gregorie* the great, vntill that he was truly informed, how that at one time there were found in a Fish-pond the (3) *heads of two thousand Infants* murdered, the issues of adulterous and incestuous persons, occasioned principally, as it was thought, by reason of this restraint, for being prohibited the ordinary means, they fell to

CX.

(1) *Honorable conjugium inter omnes: 3. Heb. 4. neminem excludit qui dicit omnes.*

Zach. 6.

(2) *Socrates Schol. lib. 1. cap. 8. Zozim. lib. 1. cap. 22.*

(3) *Lonicerus.*

extraordinary, and so from one sinne to another, from whoredome to murder.

Rustic: If such inconveniences arise by reason of restraining of men from marriage, it were more needfull in my opinion, that the old Law of the *Romanes* of (*) *Papia* or *Poppaa*, which prohibited single life, and provided that if any should abstaine from marriage and die without issue, the people should inherit his goods, should be set afoote againe.

Iurisp: Without doubt if it were, there would not be so much vncleannesse, and so many exorbitant offences committed as now adayes there is in the world: neither should we so often as we doe, fall from one sinne to another, from whoredome to murder. The (*) *nature of man* doth ever long and thirst after that which is prohibited. The (*) *old man in Claudian* so long as there was no tye vpon him, could well content himselfe to liue within the Circuit of a litle modell of ground all his life time, but when he was restrained his libertie, that went neare vnto him: the (*) *Singers in the Poet* could hardly be drawne to sing at any time by their best friends, vntill there was a Law that did command them to hold their peace, but then their best friends could hardly make them to be silent. The strictest sect of men are men, and subject to the infirmities of men, and for them to be restrained from the means which the Law of God and nature doth allow to all Creatures, it cannot but goe neare vnto them. If a woman, a woman? no, but a monster in the shape of a woman, shall very oftentimes (the more the pittie) to avoyde shame and ignominy onely, lay violent hands vpon the fruit of her owne wombe, and send it to his graue by vntimely death, what can be expected from such vpon whom the Lawes inflict not shame alone, but (*) *death for such an offence?*

Rustic: Sir, I am of your opinion, that if the Law you

B b 3

speake

(*) *Tacitus lib. 3. cap. 9.*

(y) *Nititur in vetitum
semper cupidusq; negata.*

(z) *Felix qui proprijs arum
transigit in arvis;
Ipsa domus puerum, quem
videt ipsa senem.
Indocilis rerum, vicinus nescius
urbis;
Aspectu fruatur liberiore potu.
Claudian: de Sen.,
qui iuxta Peroniam consistens,
villam suam nunquam egressus
esset.*

(a) *Omnibus hoc vitium
cantoribus inter amicos;
Vt nunquam inducant animu
cantare rogati;
Iniussi nunquam desistant.
Horat. lib. 1. Sermon. Sat. 3.*

(b) *By the Statute of 31. H.
8. cap. 14. it was felony for a
Priest to lye with a woman,
though he had bene married
to her.*

speake of were set on foote, so many murthers would not be committed, but I verily perswade my selfe that covetousnesse would more abound.

Iuriss: No certainly; for in whatsoever condition or state of life the Blackamore liveth in, he will never change his hew; to a covetous disposition it is all one whether he hath wife or no wife, childe or no childe, he will be covetous still; giue *Alexander* the world, yet he will desire more worlds. The Kingdome of *Greece* will scant content *Agamemnon*, when as (*) *Vlysses is well contented with his Ithaca*. To moderate minds

(c) *Vlysses Ithacam suam immortalitati à Calypso oblatae anteposuit.*

(d) *Opes quid curas? fortunam, veluti tunicam magis concinnam proba, quam longam.*

Lep: lib. 1. polit. cap. 6.

(e) *Cum in summa caritate frumentum vendere recusasset avarus; & paulo post dimidio minoris esset pretij; desperatione exanimatus, laqueo se clanculum in cubiculo suspendit; cumq; accessit servus, & fune oculis praecidit, avarus tanto discrimine liberatus cum se recolligeret, fremere cepit & indignari conscium esse laqueum tam novitium, & de pretio cum servo expostulabat.*

Caesil: lib. 2.

(f) *Sueton: in Caligula.*

a (d) *little is enough*, but to the covetous nothing. Doe we not see some in the midst of plentie, live in penury discontentedly, and to be readie to put an end to their dayes, with the Covetous man in *Castilia*, as often as (*) *Cornegrowes cheape*, and others full of Children to live happily & contentedly vpon a meane estate: wives and children are but Clokes to the Covetous to cover their Covetousnesse. *Caligulaes* (†) *Daughter* was made the instrument to fill his Coffers, vpon her forsooth the burthen of his covetousnesse must be laid: as soone as she was borne, then he complains of povertie, and of the heavey burthens that lay vpon him, the one as Emperour, the other as Father: and then doth he by a publicke Edi& declare that he would receiue all Newyeares gifts thankfully, and then & not before did he wallow in his heapes of gold and silver. But had his daughter never beene borne, he would haue adoped twentie rather than his Coffers should haue beene emprie. So that it is not the state and condition of life we live in, that can moderate our affections, & make them either covetous or abstemious, but it is grace infused in the divine part must doe the deede.

Rustic: Sir, giue me leaue, I pray you, to aske you one question more, and so I will forbear to trouble you any further touching the Lawes of Adultery.

What

What is the reason wherefore by the Lawes of God the punishment due to the Adulterer and Adulteresse is death, and by the Canonick Lawes but pecuniary and corporall, which manner of punishment as I conceiue, doth in no degree suite with the nature of the offence? for I ingenuously confesse, I should sooner pardon any one that should take away my Horse, my Oxe, or my Plowe, nay, my Horse, Oxe, Plowe, and all, though they conduce much to my livelihood, than that they should dismember me, take away *one* ⁽¹⁶⁾ *halfe of my selfe, my wife from me.* Yet we see continually at our grand Assizes and Sessions in the Country, how severely the Statute and fundamentall Lawes of the Kingdome of *England* punish the one, and how sleightly the Canonick Lawes punish the other.

Iurish: Sir, you must know, that the Lawes of God were as well (2) *Ceremoniall and Iudiciall as Morall*, and that as the Morall Lawes were to continue for ever, so the other Lawes were but Temporary and Arbitrary and might be abrogated. Now as the Lawes which prohibite the fact of Adultery were Morall and inchangeable, so the Lawes which provided punishments against the Transgressors were temporary. In the Commonwealth of the *Jewes* this sinne began to spread it selfe and to grow notorious, and therefore necessary was it, that the Law should shoot sharpe and keene Arrows at it. But the *Jewish* Commonwealth being long since abolisht, the Lawes of God haue left the punishments to temporall Princes, or to their subordinate Magistrates and Ministers to punish the same, as they in their discretion shall thinke fit. So that although in the *Jewish* Commonwealth, Adultery was thought worthy of death, yet in other Commonwealths in after ages, pecuniary and corporall punishment was thought to be a punishment equivalent to the nature of the offence, yet this kinde of punishment is not a punishment so sleightly

(16) *Maritus & vxor vnum sunt, vna caro & vna anima, ideoq; tenetur apud Iuriscōsultos, quod maritus potest vxorem suam defendere, & defendendo, (siuecessitas vigeat) aggressorem occidere. Arum de homicid. necessitas & casuali.*

(g) *Ceremoniales & forēses leges Moyses, quæ tantum Iudeis populo vig; ad Christum, & ad certum tempus, donec manura esset politia Iudaica continetur, cum ea politia magna ex parte extincta.*

slightly to be esteemed of as you would haue it : you may know, that *Cain* suffred more in his life than in his death ; the Serpents, Toades, and Adders live, but they are continuall eye-sores to the beholders ; *Cain* would haue dyed, for that his torment was greater than he was well able to beare, but he could not, a marke was set vpon him, and a penall Law made which did inflict a punishment vpon any one that should ease him of his torment ; so that a man may liue and ^(h) *suffer more than if he had dyed* for the same offence : the good name and reputation of a man whilest he walkes vpon the face of the earth is like the soule in the body the life of man. When it departs from him, he may well be said to be a dead man ; the Lawes Ecclesiasticall doe punish these offenders by this kinde of death, by taking away their reputations from them, burying them alive in the face of the Congregation, with their winding-sheets about them, displaying to the world in notorious Ensignes engraven in great Letters, what manner of persons they are, to the intent that they that behold their punishment may auoyde their offences, and that they may be an ignominy and scandall to all posteritie. So that you may know, the punishment is parallell in some degree to the nature of the offence.

Rassie: You haue given me good satisfaction, I pray you goe on, and in the next place acquaint me what are the Lawes which are derived out of the next Law of the second Table.

Iurisp: I will therein satisfie you. And first I will shew you from whence *Furtum*, the word *Theft* hath its denomination ; then how many (*) *kinds of theft* there are ; then who are properly said to be Theeves, and who improperly ; then what the Lawes are which are hence derived, which punish delinquents of both kinds ; and lastly, what punishments those Lawes inflict vpon delinquents and transgressors. You shall vnderstand, that
some

(h) *Veteres Aegyptij* ignominiam morte grauiore esse putabant ; ideoq; in bellis qui ordinem reliquissent, aut non paruissent ducibus, non morte plectebantur sed maxima ignominia.

Dicit Sic.

Non ego quos rapuit mors desseo, desseo vivos, Quos vrunt longo fata futura meru.

Morus.

(*) *Furti nomine* bene intelligitur omnis illicita vfurpacio rei alienae : non enim rapinam permittit, qui furtum prohibuit, sed furti nomine etiam et rapinā intelligi voluit.

or a foure-fold way to liue well.

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some will haue the word (i) *Furtum* to take denomination a *furno*, from blacknes and darkenes, because it is visually committed closely and secretly, and the night is made the vale to cover their vnlawfull practises and designs; others a *fraude & ferendo, vel auferendo*, which I doe conceiue to be the most proper Etymologie of it, being that it doth more fully expresse the nature of it. Theit being nothing els but an vnlawfull taking away of that which belongs to another man, be it by force or fraude, or by any other vnlawfull meanes whatsoeuer. The diuers kinds whereof are well distinguished by *furtum magnum & paruum*, *Larcenie* and *petit Larcenie*. *Larcenie* being then said to be committed by the (k) *Imperiall Lawes*, when the thing feloniously taken away, amounts to the value of 5. s. and by the *Lawes of* (l) *England*, when it amounts to the value of xij. d. *Petit Larcenie* when the thing stolne amounts not vnto those values, the delinquents are distinguished either by open and knowne, or secret theeves; open & knowne theeves are such who make wrong and robbery their profession, and those are of diuers kinds, either such as make the high-ways the places of their Commerce, and are commonly knowne by the name of high-way Theeves and Robbers; or such as make the fields the places of their Commerce, whom the *Imperiall Lawes* terme (m) *Abigei* and *Drivers of Cattell*, who vse or rather abuse the driving trade, interressing themselves in things which they never paid for; and vnto which they haue no manner of title but possession, as horse-stealers, sheep-stealers, and the like; or otherwise such as deale more closely, making private houses the places of their commerce, such as are Burglars, breakers of houses, pick-lockes, and the like; and generally all such as take any thing from any man to the values before-mentioned surreptitiously and feloniously; (*) *secret theeves* or enemies more dangerous than the former, are *Church-*

(i) *Spieg.*

(k) *Fulbeck;*

(l) *See the Stat. of Westm. 2. cap. 25. tit. Mainprise.*

(m) *Abigei dicuntur qui pecudes ex agris alienis abducunt.*

(*) *Clandestini fures villorum et sanè improbiore sunt illis qui vi rapiunt: hi enim fraude agunt, illi autem vi, & ideo juxta sententiam Ciceronis: hi vulpeculis, illi leonibus assimilantur.*

Petrarch.

Cc

robbers,

robbers, Vsurers, Monopolizers, Enclosers, Engrossers, Regrators, and Forestallers, corrupt and ill affected Iustices, Advocates, Attorneys, double-dealing Vnder-Sheriffes, and Mechanickes, which vse fraud and deceit in the execution of their Trades and Occupations.

Rustic: Of these latter I haue often heard, but I neuer knew them to be enemies so dangerous before. I pray you therfore acquaint me how I may know them, that when I meete with them I may beware of them.

Iurid: Sir, to giue you satisfaction, I will acquaint you with some priue markes, & deliver vnto you some rude & impolisht pictures of them, drawne out though not to the life, in that deformitie as they themselues are, yet deformed enough, so that by looking vpon the dead you may know the living, and by knowing of them avoyde them. And first I will deliver vnto you the picture of the Church-robber. The Church-robber is a kinde of pioner that vndermines the Academies, and by his magicall spells and enchauntments pulls downe Churches and Steeples, yet never comes neere them; that roots out learning and Civilitie, and induceth Barbarisme into a Common-wealth, that with-holds the wages from the labourer, and takes away the (*) *lines of m. wy. yet offers no violence to the persons of any.* Reward is the life of vertue, and the nurse and nourisher of liberall Arts and Sciences: it is (*) *honour which leads the Souldier into the field profit and commoditie that makes the freeman put vpon him the habit of servilitie;* it is that againe that makes the (*) *Marchant and Mariner* to thinke the troublesome and tempestuous Seas to be delightfull vnto him; and the long and tedious voyage to the *Indies* to be short and momentary; it is preferment that makes the Father straine himselfe to trayne vp his sonne at the Academie, and the sonne againe to spend many a wearisome houre in musing and meditating. The ready way therefore to disanimare the Souldi-

er

(n) Panis pauperum est vita eorum.

Prov. 6.

(*) Patrimonium nostrum apud Iuriconsultos, secundus hominis sanguis dicitur, & vite æquiparatur.

(*) Eò impenditur labor & periculum vnde emolumentum atq; honor speratur; nihilq; non aggressuri sunt homines, si magnis conatibus magna præmia proponantur. *Liv:*

Ea res pub: tyrannidem sapit quæ fortes & sapientes munus honorat:

Aristot.

(*) Impiger extremos currit mercator ad indos.

Sublatis studiorum præmij, otia studia pereunt Tacit: lib. 11. *Annal. cap. 2. in fine.* At vbi spiritum citanguiem sub principe recipiam, ad scribendum sui temporis historiam nunquã deerunt decora ingenia.

Lips: lib. 2. polist.

er from the field, to expell & banish the Tradesman and Artificer from the Citie, to pull downe Colledges, Churches, Academies, is to make an absolute separation and diuorce betweene industrie and reward; and to damme vp the way betweene learning and preferment. This *Julian the Apostata*, the great Church-robber, and Arch-enemy to God and all goodnesse put in execution; he fell not vpon the Priests and slew them, for he knew the next age would produce more; but vnder pretence to set them in a readie way to heaven, he fell vpon the Priesthood, and tooke away all the rents and reuenues of the Church, making vse of the words of the Evangelist to serue his turne, (o) *Blessed are the poore, for theirs is the Kingdome of Heaven.* And this (p) *Dionysius of Syracusa* put in execution, who at severall times disrobed the Temples of their fairest ornaments, at one time taking a golden beard from the picture of *Æsculapius*, for this cause, because his Father had none, saying it would be an vnseemely thing that *Æsculapius* should haue a beard and *Apollo* haue none. Another time taking a golden habit from (q) *Iupiter Olympius*, vpon pretence that it was too heauie for Summer, and too cold for Winter, and that a habit made of Wooll would better fit both seasons. And this a (*) *Bishop of Winchester* put in execution, when in a small dearth he tooke from the Temples all their vessels of gold and silver; saying, it was not fit that the sencelesse Temples of God should abound with riches, and the lively Temples of the holy Ghost should live in want. And this doe all they put in executiō that withhold the duties of the Church from the Church, and therefore may well be termed birds of a feather, & fellowes of that fraternitie whereof *Julian the Apostata* was the head. The next in the Catalogue is the (*) *Vsurer*, who indeede is the best friend in the world at the first, but the worst enemy at last: the readiest to assist you in the beginning; and the

(o) *Redditiu Ecclesie turripuit ne possint alii docere, & discere, & virulentos iocos addidit se facere expeditiores ad regnum caeleste, spoliatis facultatibus.*

Hist Tripartis.

(p) *Valer. Maxim. lib. 1. c. 1.*

(q) *Valer. Maxim. lib. 1. c. 1.*

(*) *Æthelwoldus.*

(*) See the picture of this man lively set forth by Nath. in his Booke entitled *Christes reares over Ierusalem*, in which I finde that verised of him in the returne from *Pernassus*; His style was witty, though he had some gall, Something he might haue mended, so may all: Yes this I say, that for a mother-wit, Few men haue euer scene the like of it.

nimblest to assault you in the ending ; the wearied Travailer in his bed, nor the seafaring man in the haven shall not finde so much contentment, as you shall doe in him vpon the first acquaintance ; whatsoever he hath, if he like your living (liue how you list he cares not) he will devote vnto your service, himselfe, his purse, and all that he hath shall be at your commaund, you cannot be so ready to demandaund, as he will be to pleasure you in your demandaunds ; and whatsoever he lendeth vnto you, you will rather thinke it given than lent, so slow shall you finde him to hasten that which is due vnto him home againe ; but the bush which for a time relieved the silly sheepe against the storme, will when he takes his leaue strip him of his fleecce : the Hoste that whilecome was so serviceable, will before he shake hands with you, present you with a reckoning as terrible as death ; the man that was so forward to lend, so backward to call for what he had lent, will at the last make you (x) *pay both his forwardnes and backwardnes* ; there shall not a weeke in the yeare nor a day in the weeke passe, but he will haue an account of it ; for he accounts that day lost, and cryes woe & alas at night, that brings no profit to him ; by these few markes you may know him ; and that you may haue a more perfect knowledge of him, you may be pleased to take notice that this is the man that sets vp a Trade that robs the Common-wealth of those mutuall offices of loue and familiaritie which should be betweene man and man. The Evangelist gaue this in charge long agoe (i) *Mutuum date nihil inde sperantes*, lend freely, looking for nothing againe. And it was a Custome amongst Christians freely to relieue their brethren in their wants and necessities ; but the Evangelists Charge is wholly neglected, and the Custome in vse among the auncient Christians now quite and cleane abolished, by the bringing in of that old *Iewish* trade of V-fury. And now it is become a Custome rather to lend

to

(x) *Abryssum*: Vocat vsu-
ram Schema misericordie,
quasi qui opem laurus, in
soream proerudit.

Hei mihi diem peridi.

(i) *Luk. 6. vers. 35.*

to a *Iew*, a *Turke*, or any man for profit and commoditie, than to a friend, yea, the nearest of friends, though in want and necessitie. So that this greedie desire of having barch out of this *Iewish* trade, hath beene an eye-sore in all ages of the world; and the wisedome of all times hath shot sharpe Arrowes at it, to banish it, especially the *Iewish* part of it, as one of the greatest enemies of humane societie, yet haue allowed of it as the⁽¹⁷⁾ *Stewes* haue been allowed in many parts of the world, where if they were not allowed common Whores, they would fall vpon honest women. For even those very *Lawes which doe allow of it by way of restraint*, and not otherwise doe condemne it as a thing odious and detestable both before God and man. The Statute of the third yeare of King *Henry* the seauenth beginneth thus; that all vnlawfull Chevisances and Vsury be damned, and none to be vsed vpon paine of forfeiture of the value of the money so Chevised and lent, and so goeth on; the Statute of the thirty-seauenth yeare of King *Henry* the eight beginneth thus; where diuers Acts of Parliaments haue beene made for the avoyding and punishing of Vsury, being a thing vnlawfull, &c. The Stat. of the fifth yeare of King *Edward* the sixth is verbatim as followeth; where in the thirty-seauenth yeare of the late King *Henry* the eight, amongst other Acts and Statutes then made, it was enacted by authority of Parliament, that no person or persons at any time after the last day of *Iannary* in the said thirty-seauenth yeare, should haue, receiue, accept, or take in lucre or gaines for the loane, forbearing or giuing day of payment for any summe or summes of money for one whole yeare aboue the summe of ten pound in the hundred, and so after that rate and not aboue of and for a more or lesse summe, or for longer or shorter time, vpon the paines and forfeitures in the said Act mentioned and contained, the which act was not meant or intended for the mainpience or allowance of vsury,

(17) Quis ignorat singulare certamen malum esse? quis ignorat crucians quibus homines torquentur malos esse? Quis ignorat meretrices in Civitate permitti malum esse? quis ignorat vi suram in repub: malum esse? quis deniq; ignorat omnia illa aliquando permittenda esse, vt maiora videntur mala?

Bernard.

*The Statutes doe not say, it shall be lawfull for a man to take ten per Centum, but prohibit, that he shall take no more.

as diuers persons blinded with inordinate loue of themselves, haue and yet doe mistake the same; but rather was made and intended against all sorts and kindes of Vsury, as a thing vnlawfull, as by the title and preamble of the said Act it doth appeare. And yet nevertheless, the same was by the said Act permitted, for the avoyding of a more evill and inconvenience that before that time was vsed and exercised. But for as much as Vsury is by the word of God vterly prohibited, as a (*) vice most odious and detestable, as in diuers places of holy Scripture is evident to be scene, which thing by no godly teachings and perswasions can sinke into the hearts of diuers greedie, vncharitable, and covetous persons of this Realme; nor yet by any terrible threatenings of Gods wrath and vengeance that justly hangeth over this Realme, for the great and open Vsury therein daily vsed and practised; they will not forsake their filthy gaine and lucre, vnlesse some temporall punishment be provided and ordeined in that behalfe. For reformation thereof be it enacted by authoritie of this present Parliament, that from the first day of *May*, which shall be in the yeare of our Lord God 1552. the said Act and Statute concerning onely vsury, lucre or gaine of or for the loane, forbearing or giving dayes of any summe or summes of money, be vterly abrogated and repealed. And furthermore, be it enacted by the authoritie of this present Parliament, that from and after the first day of *May* next comming, no person or persons of what estate, degree, qualitie, or condition soever he or they be, by any corrupt, colourable, or deceitfull conveyance, sleight, or engine, or by any way or meane, shall lend, giue, set out, deliver or forbear any summe or summes of money, to any person or persons, or to any Corporation or body politicke, to or for any manner of vsury, encrease, lucre gaine, or interest to be had, receiued or hoped for, over and about the summe or
summes

(*) Iure optimo (inquit Arist.) in homini odia incurrit fœneratio, quoniam ipsa pecunia fructus ejus est; nec ad permutandas res, cujus causa comparata est refertur. *Aristot. lib. 2. polit. cap. 7.*
See *Tacit. lib. 6. cap. 4.*

summes so lent, given, set out, delivered or forborne, vpon forfeiture of the value as well of the summe and summes so lent, given, set out, delivered or forborne, as also of the vsury, encrease, lucre, gaine or interest thereof, and also vpon paine of imprisonment of the body or bodies of every such offender or offenders, and also to make fine and ranfome at the Kings will & pleasure; the moiety of which forfeiture of the said value shall be to the King, & the other moiety to the partie that will sue for the same, in any of the Kings Courts of Record, by Action of debt, Bill, plaint, or information, wherein no wager of Law, essoigne, or protection shall be allowed or admitted. So much hath the Statute of 5. & 6. of King Edward the six. h. The Statute of the thirteenth year^e of Queene Elizabeth, by which in some sort it is allowed againe to avoyde farther inconveniences, hath in it this Clause; for as much as all Vsury being forbidden by the Law of God is sinne, and detestable, &c. and by the same Statute, it is enacted that the Statute of thirtie-seauenth of King Henry the eight shall be most largely construed for the suppressing of Vsury. By the auncient fundamentall Lawes of the Kingdome of England, it hath beene condemned as a thing most (*) odious and detestable. In the time of (*) Edward the Confessor, there was speciall provision made that no vsurer should remaine within the Confinnes of the Kingdome; and if any man had beene Conuicted thereof, he was to forfeite all his substance, and to be reputed as an Outlaw. In the time of King Henry the second, they were denied Christian buriall: in the Court of France, it was the common and ordinary Table-talke, as Edward the Confessor observed, during that time that he made his abode there, *Quod (*) usura radix omnium malorum esset*, that there was no euill in that Court that had not that for a beginning. So odious hath this beene esteemed in these parts of the world; neither hath it beene distastfull onely

(c) By the old Law of England, all the moveable goods of an Usurer after his death were to be seized to the use of the King, though he made a will, if a Jury found that he lived and dyed in that sinne; and for that cause his heire was to be disinherited, and his lands to escheate.

Glanvill. lib. 7. cap. 16.

(u) Usurarius inuidebat Rex Edw: & principibus ne remaneret aliquis in toto regno suo; & si quis inde convictus esset quod finis exigeret, omni substantia propria careret, & postea pro calce haberetur.

Vide inter leges Edw: in prelo Anglorum legibus per Lambertum edit. fol. 140. b.

(*) Vide Lambert: ibid.

(w) *Plutarch in Lucullo.*

(x) *Egyptij & Athenienses inquit legem Sysectiam, ne ob famas corpora adiudicari possint.*

Alexand ab Alexand.

Plutarch in Solone.

Diod. Sic. lib. 2. verum antiqui cap. 2. Nam iniquum putabant, milites, qui pro parvæ salutis pericula subirent in carcerem pro favore duci.

Plutarchi in Agide & Cleome.

(y) *Eleganter redarguit facinoratores Augusti: audent facinoratores dicere non habeo unde vivam: hoc mihi laus diceret deprehensus in fauce; hoc & effractor diceret, deprehensus circa parietem; hoc & lena diceret, omnes puellas ad prostitutionem.*

Augusti.

(z) *Majores nostri (inquit Cato) sic habuerunt, & ita in legibus posuerunt furem dupli cōdemnari, facinororem quadrupli: quanto peiorem Civem existimarent facinororem quam furem, hinc licet existimari. Cato de re rustica.*

(*) *Cicero lib. 2. Offici. Prope finem.*

onely to these parts, but *Asia* and *Africa* in generall haue detested and abhorred it. *Lucullus* after that he had Conquered *Asia*, Rudyng how to winne the people vnto him, could not thinke of a better meanes then to set them free from (*) *Vsury*. And *Cato* having devored himselfe to doe good vnto *Sicilia*, made this Law, desirous to free it from vnnecessary members, that no *Vsurer* should dwell within the Confines of it. *Licurgus* did so much abhorre it, that he made a Law, that in *Sparta* it should not be so much as named. *Boccheris* in *Egypt* made a Law, to banish it absolutely, which *Solon* brought into *Athens*, and called it (*) *Sysacthia*, which was put in execution by *Agis* in the Market-place, where he caused all the writing-Tables of the money-mongers to be burned, which when *Agesilans* comming by by chance saw, said that in all his travailes in *Egypt*, *Persia*, or *Greece*, he never saw a better fire, or a fire that gaue him such contentment. The reverend Fathers of the Church haue made an enquire, and examined those kinde of people vpon Interrogatories, why they should persist in their *Iewish* and *vchristian* course of life, and they can giue no other Answer than what Theeves, Robbers, and Strumpers doe for the maintenance and vpholding of their professions, (y) *non habeo aliud unde vivam*, they would not doe it if they could tell how to live without it: they are aply ranked together by the Fathers, and I will not goe about to sever them; but if any preheminece be to be given vnto those *qui nosantur infamia*, I desire that he may haue it to whom it doth belong; for as to kill a man is a greater offence than to rob or steale; so the fault of the one is (*) *greater than the other*; *Facinorari autem quid est, nisi hominem occidere?* as saith *Cato* in the (*) *Oratour*. *Orestes* after that he had killed his mother, pleaded that he did it because that she had before killed his Father; and this was held a good plea to extenuate his offence, and to excuse him

à tanto,

à tante; but not *à tort*. But can our delinquent plead any such plea? No; he hath taken away the liues of many, that were neuer guiltie of any such crying sinne. It was a prettie passage which happened betweene the Skinner and the Vsurer; these two meeting on the way, the poore Skinner humbly saluted the proud Vsurer, and desired further acquaintance of him, as being brothers of a fraternitie, and birds of a feather: the Vsurer disdainfully beholding him, would needs know how it should come to passe, that there should be such an affinitie betweene them two. Marry (quoth he) if with patience you will heare me, I will tell you, and will not goe so farre to deriue my pedigree, as the (a) *Plebeian* did that would be the kinsman of Philip of Macedone. Wee deale both in skins. You deale in the skins of reasonable men, and fley them whilest they liue, and I deale in the skins of brute beasts and stay vntill they be dead; and this is all the difference betweene vs. It hath beene a saying of old, that *it is better to fall into the Company of (b) Crows than flatterers*; because that Crows feede not but vpon dead Carkasses, but Flatterers vpon living men. It may as truly be verified of Vsurers; for if there be any Canniballs in our Horizon, these are they. The *Turkes* hold, that in the Resurrection all men shall rise againe with different faces: that some shall appeare with faces as cleare as the Sunne; others with faces as cleare as the Moone; others as the Starres: some againe with faces as blacke as darknesse it selfe; others with swolne tongues; others with Hogs faces; that they which attained to any perfection of goodnesse whilest they walked vpon the face of the earth, shall appeare as glorious as the Sunne; that others that lived vertuously, but attained not to that measure of perfection, shall appeare like vnto the Moone and Starres; that those that lived viciously and lewdly, shall appeare with faces as blacke as darknesse it selfe; that they which gaue themselves over to lying, swea-

D d

ring,

Swinbourne in his *Booke of Wills*, will not honour them so much as to ranke them with *thieues*, but ioyne them with *Sodomites*; neither Vsurer nor Sodomite (sayth he) haue power to make a Will, nor to receiue any benefit by a Will.

Swinb 5. part. 1. 1. Chap.

(a) Quidam petijt Eleasmynam à Philippo rege Macedonum, quia cognatus erat, vt vnus filiorum de Adam: cui rex respondit; si omnibus qui mihi sic attinent, pecuniam darem, nihil penitus retinerem.

(b) Adulatores sunt sorices & tinea palatii, qui nocte diu; arrodunt, corrodunt, & devorant: de quibus valde prudenter *Antisthenes* olim monuit: si necessitas vrget, præstat in corvos quam adulatores incidere; illi enim mortuos, hi viventes devorare solent. *Huttonus.*

(c) De fenore viuentes non
nisi quasi Dæmoniachi refur-
gent; cum ipsi fœnerari quod
Deus nefas, & illicitum fla-
ruit, licitis annectunt, dicen-
tes, fœnus esse qualis est mer-
catura: boni itaq; viri deum
timere, & fœnerari præter-
mittere, nisi iram & odium
dei & prophetæ sustinebitis.
Alcoran Mahomi. Axxar. 4.

(d) *Philoxenus* inter gule
procures posuit antiquitas,
quod convivij adhibitis in
paropsides emungeret, ut ab-
stinentibus cæteris solus ille
frueretur. Ajunt optasse sibi
collum gruis.

ring, and blasphemy, shall appeare with swolnetongues,
but as for Vsurers, that they shall haue no resemblance
of the faces of men, but shall appeare with faces like
vnto hogs and swine. Nay, they goe further, they hold
that *they which live vpon (*) Vsury, shall not rise againe,*
otherwise then with the Devils; as appeares amongst their
Tenets in their Alcaron. Where this Caveat is given,
Tee which are good feare God, and eschew Vsury, least the
anger of God and the Prophet assaile you. There are many
prettie tales whorded vp in History of these kinde of
people. And amongst those many I finde this, that vp-
on a certaine time a Priest being willing to grant abso-
lution to as many as desired it, wished them according
to their severall mysteries to stand vp as he called them,
and as they were absolved so to depart, and first he be-
gan and called vpon the *Fabros*, who stood vp and were
absolved and departed; then vpon the *Pannifices*, who
did likewise and departed; then vpon the *Carpentarios*,
Ferrarios, and *Macellarios*, who all stood vp and were
absolved and departed: at last, he calls vpon *Vsurarios*,
who being ashamed of their profession, sate still and
would not rise. Whereupon he demanded, *Qualiter ap-
parebunt in die iudicij ad recipiendam æternam maledictio-
nem, qui coram hominibus non audent surgere ad benedi-
ctionem?* how will they appeare in the last day before
God to receiue a malediction, that dare not shew them-
selues before men to receiue a benediction?

Rustic: Sir, you haue said enough, giue me leaue I
pray you, to interrupt you a little. I haue heard of a
man whose name was (*) *Philoxenus*, a kinde of *Epicure*
and belly-god, that if at any time he had seene a dish at a
Table that he liked about the rest, that he would haue
taken some occasion in *Paropsides emungere*, to spit into
the platter where the meate was: to the end, that others
abstaining, he might more freely feede vpon it. And of
Philotas, who being in loue with *Antigona*, in all com-
panies

panies where he came, would most bitterly enueigh against her, to the end, that others absenting themselves, he might the more freely enjoy her: and of a (*) *Vsurer* that dwelt at Millaine, who in all companies where he came, would bitterly enueigh against Vsurry, *ut prohibitis reliquis solus ipse fameretur*; that others forbearing, he might the more freely exercise the trade. But I hope better of you, that you were never bred vp at Millaine a Disciple vnder that Scholemaster.

Iurisp: If you will beleue me Sir, I never was, neither doe I speake affectionately or maliciously, for as I never got any thing by it, nor intend ever to doe, so I never lost any thing by it, nor I hope ever shall doe; but because I finde it condemned by the law of God, by the law of Nature, by the Canonick Lawes, by the Municipall Lawes of all Nations, yea, even by the lawes of the Heathens, therefore and for no other reason doe I condemne it, and adjudge it as a thing hateful both before God and men.

Rustic: You haue given me good satisfaction. I pray you goe on to the next in your Catalogue.

Iurid: The next in the Catalogue is the Monopolizer, who is so deformed in every part, that if I should goe about to paynt out his deformitie, I feare I should purchase no more credit by it then the Painters in Apelles time did by paynting out of Venus (f) beautie. Yet I will adventure vpon him, and first vpon the fairest part of him, which is foule enough, his face is like the face of (g) *Vespasian*, or the face which *Diogenes* spit vpon, who comming into a house that was newly swept and garnished, was requested *ut salivam non eijceret*, that he would not spit but into some fowle corner of it. Who seeing the good man of the house passe by him, spit full in his face, and being reproved for it, answered *χαίρετε τὸν ὑπερβόλον*, that in all the house he could not find a fouler place: and for the other parts of his body, they

(c) *Enam Syluini*

Vsura pugnat cum lege naturæ contra naturam est (vt ait *Aristot.*) vt pecunia pariat pecuniam: pugnat cum lege dei, vt apparet in diuersis locis sacre scripture: pugnat cum legibus Canonickis: *Nicæano* enim consilio damnata est omnis *vsura*: pugnat cum legibus municipalibus vniuersisq; provinciis: pugnat cum bonis moribus. *Straboni* (vt *Plutarch*: & alij scripserunt) totos libros de non faciendo. Approbata est autem solummodo causa necessitatis, vt apparet in diuersis statutis pro bono publico Anglorum constitutis.

(f) Apelles painted out one part of Venus so to the life, that hee did disgrace all the Painters of his time.

(g) Vespasian looked as if he had been baying for a steele.

Sueton: in Vespasian. — *Vultus gibbosus, et acer; Nasus curuus, & sedus; auris acuta:*

Et grandis cervix dependens & macilenta;

Cæsaribus & barba rigens frons & gena pallens.

are proportioned like vnto the Reeves in the English Poet.

Chawcer.

(18) Eandem in abraha ho-
minis facie deformitatē poe-
se ponunt, quæ sylvarum est
cum folia deciderunt; meri-
tū igitur pleriq; philosophi
admodū clari batbam scrip-
sere non solum viris à natura
ornamenti dignitatēq; causa
contributam, sed etiam vale-
tudinis, quod ad sui nutrica-
tionem supervacaneum hu-
morem exagit.

(*) Ferunt *Timonium* cum
vidisset hominem in arbore
suspensum, optasse ut quo-
tannis tali fructu omnes ar-
bores exuberent; ideoq;
non immerito appellatus est
μωραῖος.

(*) Monopolium est cum
penes unum aliquem tantum
vendendi potestas existit; id
est, cum unus solus aliquod
genus mercatorum universum
emittit, ut solus suo arbitrio
vendat, & pretium statuat.

Spuz.

*The Reeve was a slender Cholerick man,
His⁽¹⁸⁾ beard was shaue as nie as ever he can;
His haire was by his eares round yshorne,
His top was docked like a Priest before;
Full long were his legges and eke full leane,
I like a staffe, there was no calfe y scene.*

And as for his qualities and conditior, they are as de-
formed as is his outward feature and proportion; his
thoughts are onely fixt vpon himselfe, and cares not
though all the trees of the Forrest were taken with such
vntimely fruit, as (*) *Timon* sometimes unnaturally desi-
red, so that he may but enjoy the fruits of the Forrest.
That loues no man, neither is beloved of any. A com-
mon enemy, a generall grievance, a stumbling blocke,
and blocke of offence to the Citizen, to the Country-
man, to the people in generall. The Citizen complaines
of him, that he takes away his living from him, which
he hath purchased at a deare rate, with the expence of
seaven yeares painfull labours. The Countryman com-
plaines, that he hath enhaunfed the Commodities of
the Citie, and that he findeth not that friendly and fa-
miliar entertainment there that he was vsed to doe;
that in stead of Optratives, he is entertained with Impe-
ratives, in stead of milde and gentle perswasions and in-
treaties, he is entertained with imperious Commaunds:
and in stead of satisfactory Answers, with sharpe repre-
hensions; for if at any time he chance to make any en-
quiries how Commodities came to be so enhaunfed, he
is presently silenced; and must make no reply, because
(*) he knowes not whither els to goe. The people in
generall complaine, that by reason of him, Trading is
much decayed, for that the Citizen in a manner is com-
pelled to forsake his habitation, and to betake himselfe
into.

into the Country: and the Country-man is discouraged to send his sonne for education to the Citie. So that every man you meete withall, can tell you of this man. Yet there is one other marke, by which you may know him. He is alwayes talking of the common good, and pretends nothing more, whereas he intends nothing lesse, for ^(h) *Thais* by her neighbours vpon the first sight is discovered to be *Thais*, notwithstanding all the glorious ornaments & outsidcs she can put on. And the first hatchers of these new deuises, to be for the most part like Sea-faring men, who having suffered Shipwracke at Sea, are ready to catch hold of every mast & planke, and pole of the ship, to helpe themselves. The next in the Catalogue, are Enclosers, a kinde of greedie people, and somewhat allyed to the former, who rob the Kingdome, not of the meanest Commodities of it by exportation, but of the chiefe treasure of it, the ablest men by expulsion and depopulation, by taking their lands and livings from them, and sending them into the high-ways or forraine parts, to seeke their fortunes. The next are ^(*) *Forestallers, Regrators, and Ingrossers*, who out of a covetous desire of having, will not suffer the Commodities of the Country to come vnto the Citie: or if they can be content to suffer them to come vnto the common Market, yet there they will meete with them, and so first or last will make their private Granaries the publike Markets, whither every man must come and pray and pay before he can haue it. The next in the Catalogue, are corrupt and ill-affected Iustices, such as ⁽ⁱ⁾ *Iethro* wist *Moses* to be ware of, men addicted to greedie Coverousnesse, that make too much vse of their hands in the execution of their places, which *Apelles* never thought of when he pictured them without hands, as he did Iustice without eyes. And these are of diuers kindes: either such as aspire to places of authoritie, not so much to execute the Law according to Iustice, as for

(h) *Omnia cum fecit, Thais
da Thais olet.*

(*) *The Condition of these
kinde of people are well set forth
in the Stat. of 9. Edw. 6. Reg.
iii. Forestall: Regrat. & Ingross.*

(i) *Exod. 18. vers. 21.*

(k) Nulla erit distantia personarum apud Iudicem: nam Cyrus apud Xenophi dicitur plagas accepisse, quia ex arbitrio, non ex legum præscripto iudicabatur.

Lex neq; cognarum, nec amicum agnovit, at æquis Lancibus et magnū ponderat et minimum.

Danda opera est magnis, sed non cū vulnere mentis. Danda opera est magnis, sed comitante metu.

Oportet amicis accommodare, sed vsq; ad aras.

Talis debet esse minister iuris, ut in eius manu nullus auctoritate personæ titubet, aut vacillet libra iustitiæ. Magni quidem Alexandri causa in Castrensi iudicio a Cōmilitionibus eius, abiectione terrore damnata erat. Nominatissimus eloquētiæ doctor Protagoras in causā quā habebat erga discipulum suum sententiā postulabat instanter; eius tamen petitio audita non erat, nec terror Alexandri auctoritas Protagoræ, iustitiæ lancem ab æquitate potuit declinare.

Bis.

(l) Si injustam causam habere te scis, cur litigas? si iustam, cur fugis hominū conscientiam, et ad domesticas latebras rem fore pettrabis? non cariturus sinistra civium suspitione.

Plutarchi in Regiū Apophisibeg.

(m) Plutarchi in Philippo.

(n) Præstat ut ipse male audiat quā nos propter ipsū.

Non tibi quod liceat, sed quod fecisse decebit.

Occurrit, memēmas domet respectus honesti. Claud.

(o) Imperator Iulianus quāvis tyrannus, neminem inauditū damnare solebat. Lonic.

their private ends, to pleasure their (*) friends. Which *Publius Rutilius* reprov'd in his friend; who solliciting him in a business not befitting him to doe, gaue him a sharpe answer, which his friend taking to heart, told him that in after-times he would not care for such friendship: to whom *Rutilius* pithily reply'd, nor he for such a friend as would moue him in a thing not befitting him to doe, and which *Themistocles* reprov'd in *Simonides* the Poet, who solliciting him in an vnjust cause, told him that *Simonides* could never be good Poet, except he did obserue the Rules of Poetry, nor *Themistocles* good Prator, if he should respect any mans person in the distribution of Iustice. And which *Bias* tooke speciall notice of, when he affirmed that in matters of Controversie, he had rather haue to doe with his enemies than his friends; for that of his friends he was sure to draw one of them to be his enemy, but of his enemies one of them to be his friend. Or such as stiffe and smooother vp Causes in corners, which would be heard in publike, and in the view of the world. Which *Antigonus* reprov'd in his Brother *Marsias*, who having a suite depending, desired that it might not be scanned in publike, and in the view of the world: to whom *Antigonus* in some indignation answered, *if thy cause be not* (1) *just*, wherefore doest thou contend; if it be, wherefore doest thou flie into Corners, where it cannot want just cause of suspicion: and which (2) *Philip of Macedone* reprov'd in his friend *Harpalus*, who solliciting him to haue *Craterus* discharged, paying a fine, without any further prosecution, answered wherefore are the Courts of Iustice instituted? I had rather that thy friend should (3) *suffer under the Law, then I in not excusing of them*. Or such as are too affectionate, applying themselues to the hearing of the one partie onely, which (4) *Iulian the Apostata, though a Tyrant, reprov'd in one of his Councillors*; who being moved by him

him to giue sentence against one that had offended, answered that he would first heare what he could say for himselfe: to whom the Councillor replied, What guiltie man then will be condemned, if he may be permitted to make an excuse? To whom *Julian* againe; nay, rather what innocent may not be condemned, if sentence be given before he be heard. Of which *Alexander* tooke speciall notice, who vpon the hearing of any cause, laid one of his hands vpon one of his eares, and being asked the reason, answered, that he kept that (*) care for the other partie. Or such as are too carelesse and negligent in the hearing of Causes, which is well reprov'd in (P) *Philip of Macedone* by the appeale of *Machetes*, who being tryed before him and condemned, appealed from his sentence, which *Philip* taking very ill, would needs know to whom he would appeale, who answered *ad eipsum ô Rex si expurgiscaris, & attentius audias causam*; to none other then to himselfe, from *Philip* sleeping, to *Philip* waking. And which is reprov'd in *Honorius* by his beloved Sister. (*) *Honorius* being accustomed to put his hand vnto writings before he had perused them, which his Sister perceiving, and observing many inconveniences to arise by reason thereof, and having a desire to beate him from it; caused a Writing to be drawne, by which he should promise her in marriage to a man of an ignoble condition, farre inferior vnto her in every degree, which the Lady having gotten into her hands, came vnto *Honorius* vpon her knees and desired him that shee might haue the priviledge of the meanest subject within his Dominion, and that shee might not be enforced to marry such a one as she could neither like nor loue. Which when *Honorius* heard, he wondred at, and with many protestations affirmed, that he never dreamt of any such thing. But when the Lady shewed him his hand-writing, he found it to be *pravam & parum suam consuetudinem*, an ill Custome, and resol.

(*) *Defensori dandus audiendi locus.*
Plutarch in Alexand.

(P) *Plutarch in Philippo.*

(*) *Lonicernus.*

solved in after-times to be more carefull how he put his hand to any Writing before he perused it. The next in the Catalogue, are Councillors, Advocates, and Attorneys, who to gaine a Fee, or a blast of fame in the world, endeavour as much as in them lye to seducethe Iudge that sits to decide Controversies, and to distribute Iustice to every one aright. The next are Tradesmen and Artificers, which vse false weights, lights or measures, of whom the (4) *Lawes of God and men haue taken speciall notice*. The next are double dealing vnder-Sheriffes, who by miscarrying of themselves in their places, haue brought the name of Vnder-Sheriffe into contempt, and haue made the name of Vicecomes as odious almost as was the name of *Vicar* in *Martials* time. The name of Vicar was sometimes honorable, and none could execute that office but such as *ex mandato principis Diocesin aliquam regebant*. But afterwards when Churches beganne to be impropriated by Prioreesses and Nunnes, which of (*) *themselves could not say diuine service*, nor administer the Sacraments, then it grew into contempt, for they regularly made choyce of such stipendary Priests to execute the Cures, whom they could haue best cheape, whom they called Vicars. By which meanes the name of Vicar grew to be more vile than the name of a servant, as we finde in the (*) Poet: *Esse sat est seruum jam nolo Vicarius esse*. The name of Sheriffe, Viscount, Comes, and Procomes was ever honorable, amongst the *Germanes* (as *Tacitus* obserues) none were named *Comites* but such as were *principibus in Consilijs*; and amongst the *Romanes* the Councill of the Emperour were called *Casaris* (†) *Comitatus*, who were vsed in *secretis*, or in *remotis*. Those which were vsed in *secretis*, were much honored and had accessse to the Emperour at all times, and vpon all occasions: those which were vsed in more *remotis*, were honored likewise, though not in so high a degree as the other

(4) *Dent. 25.*

(*) Quibus in rebus ipsi interesse non possumus, in his vicaria fides supponitur.

Cicero.

(*) *Martialis.*

(†) Comitatus is dicitur locus, in quo vitam agit princeps, et Palatini omnes qui eunti Imperatori, Casarisq; assistunt, dicuntur ejus Comitatus, & ipsi nunc Comitatus, nunc Comitatus.

Spug.

ther were, as (f) *Comes domorum*, (c) *Comes horreorum*, (u) *Comes laborum*, (w) *Comes rerum privatarum*, (x) *Comes sacrarum largitionum*, (y) *Comes patrimonij*; all these were *Comites* and *Consiliarij*, though in diuers degrees. When the government of the *Romane* Empire began to spread it selfe into other parts of the world, then this title began to spread it selfe likewise. The *Saxons* vsed it, but not by the same name as the *Romanes* did; for those which they called *Comites* and we *Earles* the *Saxons* called *Ealdermen*, and the *Danes*, *Earlas*, which was a title and dignitie not hereditary in this Kingdome, as now it is, but temporary and arbitrary, vntill the time of *William* the Conquerour, who was the first that made it hereditary; for he having subdued the Kingdome, the affaires of the State being not fully settled, he created diuers Counts as Overseers and Watchmen of certaine Counties; who because they were much with the King had *Viscounts*, who did execute the Kings Command in these Counties, so that the Office of (*) *Viccomes* was even from the Conquest, though the hereditary dignitie of (x) *Viscounts* were not knowne vntill the time of King *Henry* the sixth in these parts, or vntill the dayes of King *Henry* the first and King *Stephen*. But not long after the very first Creation of their Office, did these *Viccomes* and their subordinate Officers, breake forth into diuers outrages, and began to pill and pole the people, in so much that (a) *Peter Blesensis*, who lived in the dayes of King *Henry* the second, and was a Chauncelor of *Canterbury*, in an Epistle dedicated vnto him, thus inueighs against them. *Forestariorum siquidem ac Viccomitum innumeri officiales, dum avaritie & Cupiditati sue satisfacere student, depradantur pauperes. Simplicibus insidi- antur, forcent impios, opprimunt innocentes, exultant in rebus pessimis, letantur cum male fecerint, peccata populi Comedunt, luxuriantur in lachrymis, & in fame pupillorum, in pauperum nuditate, in afflictione simplicium. Sic pauperes*

E c

vice-

(f) *Comes domorum* erat ille, qui in domesticos principis præfecturam habebat.

(c) *Comes horreorum* qui habuit mancipia quædam purgandis horreis ascripta, con- quendó q; pani principis.

(u) *Comes laborum*, qui et præpositus laborum, cui mœ- diafina omnes, alijq; domus Imperatoris artifices subdi- ti erant.

(w) *Comes rerum familiarum* privatarum, cui omnis res fa- miliaris commissa est.

(x) *Comes sacrarum largitio- num*, per quem *Cæsaris* sti- pendia militibus erogave- runt.

(y) *Comes sacri patrimonij* qui præerat patrimonio *Cæ- saris*.

(*) *Viccomes* (ve inquit *For- new*) est, cui *Comes* committit vices suas, five gubernatio- nem Castris.

(x) The first Viscount that was in England was made in the time of King Henry the 6. as saith Sir Iohn Davis in his re- ports. But Sir Iohn Ferne in his Booke entituled The glory of Generositie, affirmeth that Escote Ville was the first Vis- count, and that he had that honor conferred upon him about the dayes of King Hen: the 1. and King Stephen.

(a) *Pet: Bles: Epist. 95.*

vicecomitum, aut memoraliū iudicum & aliorum Collateralium sunt esca & potus, ac publica depredationis occasio.

In this Epistle he shewes that the greatest grievances in our Common-wealth, haue their originall from them, and their indirect proceedings. For that they regularly returne, and make choyce of such to enquire of offences, as either for favour or commoditie, doe rather cover and colour, then discover and make knowne abuses to the world. The King and Iudges he freely acquitteth; the King, because it is impossible for him to vnderstand of all abuses that are committed: for if in a

(b) Cū multa sunt in domibusque dominorum notitiæ subducantur, non est vestrae negligentiae aut incuriae ascribendum; si in tam speciosis & diffusis regionibus, quibus dominus vos praefecit, singulorū excessus non novistis ad plenum; ipsos autem Iusticiarios quos vulgariter itinerantes dicimus, dum errata hominum diligenter explorant, frequenter errare contingit: excessus namque hominum absconduntur, aut amore, aut timore, aut lege consanguinitatis, aut occultis muneribus redimuntur.

Pet. Bles: ibid.

(*) *Westm 1. Cap. 26.*

(*) *Szal. de An. 4^{to}. Edw. 1. 3. Cap. 10.*

(*) *Anno 1. Hen: 4.*

(b) *private familie* (sayth he) *divers things happen which never come to the understanding of the Maister*, it is not to be imputed to any carelesnes in any Prince, if in a Kingdome which consisteth of many thousand families, divers things happen which never come to his knowledg. The Iudges likewise he excuseth, because things are smothered, and either for loue or affection, or consanguinitie and affinitie, or for some other respect, they are never presented, and so he layeth the whole blame vpon the *Forestarios & Vicecomites*. Such were the complaints against these kind of people in the dayes of King *Henry* the second. Againe, in the time of King *Edward* the first, they were complained of in Parliament for their extortion, and oppression. Whereupon there was (*) *a Law* made that no Sheriffe should take any thing to doe his office of any other then the King, vpon paine to forfeit double as much as he should take, and to endure imprisonment at the Kings will and pleasure. In the dayes of King *Edward* the third they were complained of againe, for that they would not receiue any prisoners without fees paid vnto them: whereupon there was (*) *a Law* made, that no Sheriffe or Gaoler should take any thing for receiving of felons. In the dayes of King *Henry* the fourth, they were complained of againe for their extortion. Whereupon there was (*) *a Law* made,

made, that if a Sheriffe did any extortion, he should be punished at the Kings pleasure. In the dayes of King *Henry* the sixt, they were complained of againe, for the extorting of excessiue fees, for the making of Arrests. Whereupon there was (*) a Law made which did limit and determine what fees they should take. That the Sheriffe should haue xx. d. the Bailie that made the Arrest iiii. d. and the Gaoler iiii. d. In the dayes of King *Henry* the seventh, they were complained of againe, for that they did often enter plaints in other mens names, and caused Amerciaments to be made for not appearance, whereas the parties amerced were never summoned, and by that meanes made pillage of the people. Whereupon there was (*) a Law made, that no plaint should be entred, vnlesse the partie to whom the debt was due, was then present at the time of the entry thereof. Againe, in the dayes of Queene *Elizabeth*, they were complained of againe for their taking of excessiue fees vpon the serving of Writs of Execution. Whereupon there was (*) a Law made, which doth set downe what they should take, and no more, viz. if that the debt did not amount vnto aboute the summe of 100. li. they should take for every xx. s. xij. d. and if it did amount vnto aboute the said summe of 100. li. then for every xx. s. ouer and aboute the said summe of 100. li. vi. d. so that this abuse of that honorable title of Count & Viscount, is no innovation or new thing, but hath beene growing of old, and now it is come to that growth of scandall and ignominie, *ut probum penè sit esse probum*, that it is a kinde of disparagement for a man to be honest in the execution of the office, or at least for an honest man to take a deputation of it. It being a Proverbe or by-word rather, to be twice or thrice an Vndersheriffe, is to be a dishonest man ever after. It is regularly an honor wee know for any man to vndergoe any office of command and authoritie, and the more often he doth it, the more

(*) An. 23. Hen. 6. Cap. 10.

(*) 11. Hen. 7. Cap. 15.

(*) An. 29. Eliz. Cap. 4.

(19) *Nulla regis æquitate, vel prudentia, vel labore salva possit esse respub: nisi etiã magistratus inferiores suum faciunt officium; nam frustra est omnium iudicium industria, si suũ tranaribz subtrahunt auxilium, Vt ait Iac. nuper Rex in oratione 5^{ta}.*

honor it is still vnto him. But in the execution of this place it is not, and why? because by abuse it is become ignominious, and contemptible. It is worthy our paines therefore to enquire where the fault is. Is it in the Vicecomes? I wish I could say no, but I cannot; for he doth depute such subordinate Ministers and Officers vnder him, as doe pill and pole the people. If a Bishop be never so hospitious, charitable, and religious himselfe, yet if his ⁽¹⁹⁾ *Stewards, Bayliffs*, and other his Agents doe racke and pole his Tenants, it is all one to the Tenants as if the Bishop himselfe did it. If a Iudge shall be never so just, vpriight, and free from corruption, yet if his servants and attendants shall exact and extort from the subject, it is all one to the subject as if the Iudge himselfe had done it. If an Officer be never so regular and confine himselfe to take no other fees, than are allowed by the Lawes and Statutes of the Realme, yet if his subordinate Clarks shall prey vpon and exact of the Client, it is all one to the Client, if the Officer himselfe had done it. If a Sheriffe be never so just, and his intentions never so good, yet if he commit the deputation of his Office to such as prey vpon the Common-wealth, it is all one to the Common-wealth if the Sheriffe himselfe did it: therefore it behooveth men in authoritie to haue a speciall eye and regard whom they doe vse in the managing of their affaires; for that the Law will tell them, what they doe by another in case of deputation, they doe it by themselves.

Ruffic: Sir, you haue sufficiently painted out these kinde of people: if there be any more of the same fraternity, I pray you let me know them, that I may avoyd them.

Iurid: I haue named vnto you all the principalls already, yet Accessaries there are of both kinds, both Accessaries before, and Accessaries after the deed done.

Ruffic: And who are they?

Iurid:

or a foure-fold way to liue well.

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Iurid: Accessaries before the fact done, are *Parents*, who traine vp their children in idlenesse, the broad way to destruction; who are well set forth in the Apologue, in the (*) *sonne vpon the Gibbet, & the indulgent Mother*, the sonne vpon the gallowes espying his mother among the multitude, called vnto her, pretending to haue somewhat to say vnto her: whom his sorrowfull mother readily observed & came vnto him, and whilst she listned to heare what he would say vnto her, the sonne espying his opportunitie, in stead of his tongue vsed his teeth, and bit off her nose, and in scorne cast the same amongst the multitude, with this *Anathema*, *Such reward haue all such indulgent Parents as traine vp their children to such preferment as he was come vnto.* Accessaries after the fact, are such as stop the Course of Iustice, interceding for such as deservedly ought to vndergoe the Censure of the Law. Who are well set forth in the Citizens of (*) *Brandenberg*; the Citizens of *Brandenberg* seeing a young man of a comely personage and countenance, that promised much, condemned for a light offence; they all with one vnanimous consent, made intercession for his pardon, which being graunted, and the Theife set at libertie; not long after in requitall thereof, he returned to their Citie and burnt it, and being asked, how he could be so barbarously ingratefull, to take away the liuelihood of them, that had been the meanes to saue his life, gaue them this answer in effe^{ct}, that they deserue no liuelihood, that deprive the Law of life, which is the due execution of it.

Rustic: I am glad to heare you ranke Monopolizers, Enclosers, Regrators, Engrosers, and Forestallers among the enemies of the Common-wealth; for in many places I heare they passe for good husbands, wise and provident men, and are called vnto places of command and authoritie.

Inrid: Truly in our Coasts we esteeme of them in

E e 3

the

(*) *Peccantem puerum quisquis non corrigit, odit. Non inutile consiliū poterit; Qui lætam læta natorum sorte senectam Optatis patres, duris neu parcite dictis; Virtutem exemplo, mixtoq; docete pudore. Non secus ac pullos plausis circumvolat alis Rex avium.*

*Fathers if you desire your children sage,
Should by their blessings blesse
your crooked ages;
Trayne them betimes vnto
true vertues lore,
By awe, instruction, and example more,
So the old Eagle flitters in and out,*

To teach his young-ones to follow him about.

(c) *Lonicus ex Mart. Luther. Oinguez villain il vous poindras*

Poinguez villain et il vous oindra.

Annoie a knave and he will annoy you:

But gall a knave and he will annoy you.

These sort of men are aptly compared to Nettles; if you handle them gently they will sting you, but if you presse them they will never hurt you. And as a child prettily once told his Father, that there was a thing grow in the garden, that was worse then a dog, meaning a Nettle because that a dog will never bite any of his owne house: so wee say of these people, because they bite very oftentimes their best friends.

(20) *Plutarch. in Philipp.
Maced.*

(21) *Fures privatorum fur-
torum in nervo atq; in com-
pedibus aetatem agunt, fures
publici in auro atq; purpura.
Aulus Gell: lib. 11 cap. 18.*

the body politicke, no otherwise than we doe of boyles & vlcers in the naturall body, and will allow vnto them no other place to dwell in, than that Citie which *Philip* of *Macedone* built for the excrements of his Kingdome, and called it by the name of (20) *Poneropolis Civitas Nebulonum*, yet I must confesse, they thrust themselves somerimes into places of authoritie and command, and gird themselves about with (21) *Chaines of gold*. But the multitude repine at it, for they thinke they better deserue it that lye bound in chaines of yron; for as to rob and steale from many is a greater offence, than to steale from a few, so the fault of the one is greater than the other.

Rustic: I pray you goe on, and shew me what are the Lawes that punish the delinquents in both kindes.

Iurid: I will therein satisfie you. And first what are Lawes which doe punish theeves properly so called: the Lawes which do punish theeves properly so called, are comprehended vnder those titles, *De rerum divisione, de acquirendorum dominio, de rerum vindicatione, de furtis, peculatu, & sacrilegijs, &c.* all which are made to maintaine and vphold that part of Iustice which the Iusticiaries haue named *Commulative Iustice*, that punish wrong & robbery, and root out the fraternitie of them that live vpō the spoyle by other mens labours, such as were in the dayes of King *Richard* the first, *Robbin Hood* and *Little Iohn*.

Rustic: What are the punishments which the Lawes haue provided for such malefactors?

Iurid: By the Imperiall Lawes whosoever taketh away any thing from any man about the value of v. s. is to suffer death for the same. If vnder that value, for the first offence he is to be branded with the ignominious name of Theft; and if he be a freeman, he is to be banisht for a certaine time. If of a servile condition, he is to vndergoe the punishment which Commanders vse

to inflict vpon such souldiers as forsake their Colours ; and is called (d) *Fustuarium*, bastinadoing : for the second offence he is to be branded with the ignominious name of an old Theife, and to loose one of his eares. For the third offence, he is to be branded with the name of a notorious old Theife, and to suffer death as in case he had taken away the value of v.s. By the Lawes of the Kingdome of *England*, whosoever taketh away any thing from any man to aboue the value of xij. d. his life may be questioned for the same ; if vnder that value, then to be stockt and whipt.

Rustic: Sir, in my opinion, the Lawes of *England* doe very much vnder-value the life of man.

Iurid: No certainly; for no punishment can be great enough for such, who having eyes, and hands, and legs, and limmes, and are able to purchase a livelihood to themselves, even in the most barren parts of the world, will yet notwithstanding roue vp and downe, beg and Reale, and expose themselves rather to an ignominious death for a trifle at home, then vndergoe any labour, or adventure themselves in the face of their enemies abroad, where honour is to be found, giving occasion thereby to our neighbouring friends beyond the Seas, to condemne our Lawes, and to magnifie their owne. For that in all their Coasts there are not such mendicant vagrant persons to be seene. The Lawes of (*) *Draco* did punish him in an equall degree, that had stolne but an Apple, with him that had stolne an Ox. Yet the Lawgivers did not alwayes giue full reynes to those Lawes, but set them in a Table, as they did the Dragon aboue the Iudiciall seate, to the terror of the beholder. The (†) *Lawes of the Athenians* likewise did punish idle persons in an equall degree with theeves and robbers, amongst whom, if the mendicant Scholler had set vp his trade, their Lawes would quickly haue found him out. It was a pretty passage which happened vpon a time,

(d) *Fustuarium meretur qui signa reliquit, aut praesidio decedit.*

Lipsi. lib. 9. polir.

This punishment did Tiberius Nero cause to be inflicted vpon one, who having authoritie to cleare the passage, did not doe so.

Sueton; in Tiberi: Ner.

Pro primo peccato fur, pro secundo fur consuetus, pro tercio fur famosus appellatus.
Fulbeck.

(e) *Plutarch in Solone.*

(f) *Alexand: ab Alexand: lib. 6. cap. 10.*

Eadem severitas inter Romanos; nam lex 12. tabularum adeo furto adversata est, ut furem manifestum in servitutem tradat illi, cui furto quidquam substractum foret; & si nocte furum factum sit, si aliquis occidit, jure caesus est. Totum hoc commemorat Aulus Gell: lib. 11. cap. 18. Vbi probat Decemviros non tam gravi severitate vfos fuisse in puniendo fures, ut Draco qui furtu omne morte punire vellet; neq; tanta lenitate, ut Solon, qui sublati mortis supplicio dupli tantu pœnam furibus indixit, sed mediam quandam rationem puniendi delessit.

(12) Multis authoribus docemur non tam paupertati condoleri, quam mendicitatem detestari; nam publicè mendicare, & circumire civitates, semper ubiq; gentium ab initio prohibitum fuit: In lege Romana arcè statuit Iustinianus Imperator, ut si quis labore potius elemosynas se immisceat, captivandus sit, & in servitutem redigendus; ipsa autem Canonica Pontificè decreta solis illis pauperibus erogandas elemosynas statuerunt, qui laborare non possunt, quoscunq; mendicantes inter latrones & prædones numerantia. Ipse autem ordo mendicantium apud Cornel: Agripp: generaliter damnatus est; illi enim veluti dijs sacri & ab omnibus inodenti, votorum & peregrinationum prætextu provincias obambulantes, laborem ex industria fugiētes, otiosa paupertate ostium mendicantes, civitatum explorant secreta, & ad omnem perditionum genus sese accommodant; ita deniq; vivunt, ut ne cum Regibus vitam commutare volunt; modo ijs liberū sit quolibet vagari, quodcunq; collibitum sit facere, ubiq; tuti ab exactionibus & publicis oneribus, & immunes fraudes, imposturas & turba exercere; vnde non minima nascitur reipub: perniciēs.

Corneli Agripp.

(*) Adversum errones (vt inquit Tac: nuper Rex in oratione) legem habemus ab Edw: 6: latā; cuius regis prudentia magis hic enituit in inveniēte arte, quam aliorum in adultā.

a time, betweene a Scholler and a Farmar; A Scholler comming to a Farmars house for an Almest, the Farmar seeing him to be young and lusty, and well able to take paines for a living, fell foule vpon him, and plainly told him, that he was (22) *an idle knave*, and bid him be gone and worke for his living as he did: which the Scholler taking very disdainfully, answered him thus, *Non tepidit (sordide agrestis) Bacchalaureum septenarum liberalium artium temerario ore lacerare*, are you not ashamed, you Country Clowne, to revile a Bachelour of seaven Arts with such opprobrious termes? To whom the Farmar againe replyed; of what Arts, Sir, are you a Bachelor? Of none other I beleue then of the drinking art, of the whoring art, of the theeving art, of the cheating and cosening art, of the lying and swearing art, of the begging art, and of the reviling and backbiting art. *Ego arte unica Agriculture & uxorem & multos alo liberos, & tu, qui septem iactas artes, turpiter mendicas*; I haue but one art, and with thit one I maintaine my family, my wife and children; and you with your seaven Arts are not ashamed basely to beg of me that haue but one. *Abi impostor*, and take it for a warning, that if I catch you here againe, I will make you know that wee haue Lawes will punish such Bachelors of seaven Arts, whom we call sturdy rogues & mendicant vagabonds. If this man (I say,) had set vp his trade in *Athena*, it had beene death vnto him. So strict were the Lawes of the *Athenians* against idle persons, though they tooke nothing away. The (*) *Lawes of England*, I must confesse, in the strict executiō of them, doe punish a small offence sometimes with death; yet those Lawes doe receiue diuers mitigations. First, it is in the bosome of the Iurors to mitigate the same; for tryals of Criminall causes being regularly by the oaths of 12. honest and able men. Those honest men in their wisdomes and discretions, if the value of the thing taken and solne away, doe not plainly

plainely appeare vnto them, doe often value the thing though it be of treble the value of xij.d. to be vnder the value, then the wisdom of the Kingdome by severall Acts of Parliament haue specially provided, that if the felony be not aggravated with some circumstances odious in the eye of the Law, the offender is admitted to his Clergie, and so vndergoing some light punishment, such as the Lawes in such cases haue provided, the offender is to escape without any other punishment.

Rustic: Sir, by the Law of God, a quadruple restitution was held a good satisfaction, how commeth it to passe then, I pray you, that the punishment should now be so grievous, and so much differing from the penaltie appointed by the Law of God?

Inuid: In the time of the *Iewish* Common-wealth, the *Iubile* was solemnised every fiftieth yeare; but in the Common-wealth of the *Romanes*, it was changed from fiftieth to a hundred, from a hundred to fiftie againe; from fiftie to twentie-five; one of the Popes being demanded the reason why in the solemnization of the *Iubile*, the *Romane* Common-wealth did so much differ from the *Iewish*, gaue them this Answer, *Non conuenit politia Indaica politia Romana*, that those severall Common-wealths were governed by severall Lawes and Customes, and that which was thought fit in the government of the one, was not thought necessary in the government of the other: the same answer in effect may I giue vnto you. *Non conuenit politia Indaica politia Anglicana*, the Commodities of the earth when *Moses* Lawes were given to the *Iewes*, were not of that estimation as in after times they were in those parts of the world where the Lawes are so strict against theeues and robbers. And therefore there needed not such severe punishments, as now are provided against such malefactors. Again, the Lawes of Common-wealths ebbe and flow, rise and fall, liue and die; that which was Law

in the times of our progenitors, perhaps in our times is no Law, and that which is now Law, perhaps in the next age, though in the same Common-wealth, will be none; therefore no marvaile, though the Lawes of one Nation differ from the Lawes of another; the Lawes of England from the Lawes of the Iewes.

Rustic: You haue sufficiently shewed what the Lawes and punishments against private thecues are; in the next place, I pray you, acquaint me what are the Lawes against publicke thecues to the Common-wealth, I meane, Enclosers, Forestallers, Regrators, and Engrossers, and Sheriffs that abuse their places.

Iurid: Sir, the punishments are of different natures, according to the different Lawes. The punishment of the Enclosers in one kinde, the punishment of the Forestaller in another, of the Sheriffe in another. The (*) punishment of the Encloser, that shall turne tillage into pasture, is a forfeiture of one halfe of the revenue of the land so converted: the punishment of (*) the Forestaller, Regrator, and Ingrosser, is for the first offence two moneths imprisonment, and a forfeiture of the goods so forestalled and ingrossed. For the second offence, a forfeiture of double the value of the goods so forestalled and engrossed, and halfe a yeares imprisonment. For the third offence, it is imprisonment at the Kings will and pleasure; together with the punishment of the Pillory, and forfeiture of all his goods and Chattels; who in former times were growne so odious in the eye of the Common-wealth, that they were not thought fit to liue in a Civill Societic: and therefore by a Statute-Law made in the dayes of King (*) Edward the 1. they were turned out of all Townes, and sent into the remote places to seek their habitations. The punishment of the Sheriffe for exacting more than is allowed him by the Lawes and Statutes of the Realme, is (*) treble damages to the partie that is abused, and forty pound

(*) 4. Hen: 7. Cap. 19.

(*) 5. Edw: 6. Cap. 14.

(*) See the Stat. of the 31.
yeare of Edw. the first.

(*) An. 29. Eliz. Cap. 4.

to the King, whereof one moitie is to goe to the King; the other moitie to the partie that will sue for the same, as in case a Sheriffe for making of an Arrest will take aboue x x. d. and in case of serving of a Writ of Execution, will take aboue xij. d. in the pound, where the sum amounteth not to the value of a hundred pound. Thus briefly haue I shewed what punishments the Lawes haue provided against private theeues, and what punishments they haue provided, for many of those before-named publike theeues, or enemies to the Common-wealth.

Rustic: I pray you goe on and acquaint me, what Lawes are derived out of the next Lawes, as they stand in order in the Decalogue.

Iurid: I will therein satisfie you likewise, and first I will shew vnto you what the Lawes are; then the excellency of those Lawes by the antiquitie of them; then how strict the *Turkes*, and the very Heathens haue been in keeping of them, by the performance of such vowes and promises as they made; then how odious and detestable the infringers, that is to say, lyers, swearers, rymers, rayfers, and periured persons haue beene amongst them, and what punishments they provided for them; then how miraculously God hath punished those kinde of people; and, lastly, what punishments the Lawes vnder which we liue, haue provided for them. You shall vnderstand, in the first place, that all those Nationall Lawes, that conioyne Princes in Leagues and Truces one to another, all the severall municipall Lawes of Nations, that decide Controversies betweene partie and partie, and generally all Lawes that vphold societie and commerce betweene man and man are hence derived, and are comprehended vnder these titles, *De actionibus & iudicijs, de accusationibus, de calumniatoribus, de praevaricatoribus, de testibus, probationibus & appellationibus*. The excellency of which Lawes is manifested vnto vs by the long vse and continuance of them, it be-

ing the most true and surest marke of a good and absolute Law; they being approved, & practised by all sorts of people, by the Prophets and Patriarks, Apostles and Evangelists, *Turkes* and *Mahumetans*, Heathens and Barbarians. *Abraham* amongst the Patriarks vsed it, he made a Covenant with *Abimeleck*, and tooke an oath, and because he had done so, he faithfully observed it, though it were to *Abimeleck*. The Apostles and Evangelists vsed it, and that it might not loose the honor and reverence due vnto it, gaue speciall Command that in triviall affaires an oath should not be administered, nor in any other places, but at the (*) *Tombes of the Martyrs*; which in the time of the primitiue Church were the places where Controversies were decided. *Amurah* tooke an oath, and though it were to the King of *Hungary*, a Christian King, yet observed it: and *Regulus* tooke an oath, though it were to the *Carthaginians* his profest enemies, yet would not violate it: and *Pompey* having made but a promise, that he might not be thought carelesse of it, exposed himselfe to imminent danger: so that oathes were vsed even from the beginning, by all sorts of people, though in a different manner. The Booke which the Prophets and Patriarks did vse to sweare vpon, was the Booke of *Moses*; the Booke which the Apostles and Evangelists vsed was the booke of the new Testament; the Booke which the *Turkes* and *Mahumetans* vsed, was their *Alcoran*; the obligation by which the Heathens bound themselves, was the name of *Iupiter* regularly. Yet they had their (*) divers formes of oaths: *Socrates* had his goose to sweare by; *Zeno* his dog; *Plato* his *Themides*; yet all had their *Iupiter*; whose presence when they implored, they would sooner die, than infringe their faith. It is remarkeable to see how strictly the old *Romanes* did obserue their words, and obserue such engagements as they had vnder-taken: they had a custome amongst them that when any league

(*) *August.*

(*) Multiplex apud gentes iusiurandum fuit; per terram, per amnes, per fontes, per vndas fluentes.

Apud *Thracas* per *Mercurium*, apud *Persas* per solem, apud *Aegyptios* per alliū, porrum, & cepas iusiurandum fuit.

Sophocles per *Castorem* & *Pollicem*. *Aethiopes* per delunctos quos colebant vitā, *Gracorum* pleriq; per *Rhadamanthū*; *Pythagorici* per quatuor nomina iurabant.

Alexand. ab *Alexand.* lib. 5.

or.

or truce had beene made betweene them and their enemies, to put the same in Writing, and afterwards to cause their *Fæcial*s, which did execute the same Office with them as our *Heralds* doe with vs, to proclaime the same in the Frontiers of the enemies Country, and to call vpon their great God *Iupiter*, to beare witnesse that whatsoeuer was to be performed on the parts of the *Romanes*, they did promise to keepe (*) inuolably; and if they failed in the performance thereof, they desired no more mercy or compassion to be shewed vnto them, then they shewed vnto that dog which they then killed: so that if at any time they had fayled in the performance of such Articles, as they had agreed vpon, they had a strong conceit, that some euill would suddenly befall them; as it did that yeare that *Fabius* prophaned the rites and Ceremonies of their *Fæcial*s, at which time their chiefe Citie was sacked by the *Gauls*.

Rustic: Haue the Heathenish *Romanes* and *Turkes* beene so punctuall in obseruance of their engagements?

Inuid: Yes certainly, as I will shew you in two memorable examples of the *Romanes*, & one of the *Turkes*. *Regulus*, a *Romane*, being taken Captive by the *Carthaginians*, was sent vnto *Rome* vpon this Embassie, either to procure so many Captive *Carthaginians*, which the *Romans* had taken, to be sent home vnto *Carthage* for his rancome, or els he to returne againe: but before he tooke his journey, they caused him to take an oath, that if he did not procure their release, that then he himselfe should returne to *Carthage*. (h) *Regulus* went accordingly, and comming vnto *Rome* he related vnto the Senate the cause of his comming; the *Romanes* overioyed with the sight of their *Regulus*, being one that had deserved well of them, granted what he desired before they knew what his desire was; which he taking most kindly, yet

(*) *Fæcialium* iuramentum fuit hæc verba proferte; si sine dolo hoc fædus facio, dimihi cuncta fælicia præstent, sin aliter facio, aut cogito, cæteris omnibus salvis, solus ego peream.

Alexand: ab *Alexand*. lib. 5. cap. 10.

(h) *Cicero* lib. 3. *Offic.*

refusing their kindnesse, after some short stay of Congratulation with them, told them that he had a second request vnto them, which was that he might haue their loue and leaues to depart from them : at which the *Romanes* being astonished, and not so much joyed at the first with the sight of him, as they were now grieved that he would depart from them ; would needs know of him the moriues that induced him vnto it, *Regulus* willing to giue vnto them all satisfaction, told them that he was abashed to come vnto them vpon so vnwelcome a Message, but desired them to excuse him for that he was sent by the *Carthaginians*, and he must needs goe whom the *Carthaginians* droue. The cause wherefore he did now leaue them was, not for any ill will he bare them, or by reason of any vnkindnesse conceived, but out of his ⁽²³⁾ *loue and respect vnto them*, for that he was now grown old and full of diseases and infirmities, and not able as formerly he had beene to doe them service : and that he was but one, nor one neither, but halfe one : one foote being in the graue already, and why so many captive *Carthaginians* should be delivered for the rancome of one *Romane*, the meaneest of which were better able to do them service than he was, (which was the cause of his Embassie) he saw no reason for it ; and that they might justly taxe him of his neglect of them, if he should request so vnreasonable a thing of them, and so desired them as formerly that he might haue their loues to returne againe : with which the *Romanes* being yet not well satisfied, perswaded yet further with him, that as he had ever-loved them, so he would continue it to the last, and leaue his bones with them. My bones (alas quoth he) in them there is nothing but rottennesse and putrefaction, but that which is dearer vnto me, my heart I will : but as for ⁽²⁴⁾ *my bones*, seeing I haue given my faith to the *Carthaginians*, to them I must bequeath them, and returne againe. When reply was made, but it

(23) Vicit amor patriæ ratione valentior omni.

Omnium societatum nulla est gratior (inquit *Cicero*,) nulla charior quam ea quæ cum repub. est vnicuique nostrum; chari sunt parentes, chari liberi, propinqui, familiares; sed omnes omnium charitates patria vna complexa est; pro qua quis bonus dubitet mortem oppetere, si ei sit profuturus?

Cicero lib. 1. Offic.

(24) O tæq; quæ tæq; beati
Quæ ante ora patrum, *Troia*
sub mænibus altis
Contigit oppetere.

Virgil. Æneid. 1.

it was to the *Carthaginians*. O ! but with the *Carthaginians* faith is not to be violated. And so notwithstanding all the perswasions that could be vsed, he returned againe : vpon whose returne the *Carthaginians* caused new kinde of torments to be inflicted vpon him, cut off his eye-lids, to the intent that he might not sleepe, and inflicted vpon him such ineffable punishments, as no ⁽²⁵⁾ *tongue or penne is able to expresse*. The like *Romane* resolution is said to be in ^(*) *Pompey*, who having with some others engaged himselfe in a great dearth at *Rome* to make provisiō for the Citizens, being ready to hoysse vp sayle, there fell out on a suddaine very stormie and tempestuous winds, insomuch that they that were with him on the shore, and they which were with him in the Ship, and were to accompany him in the voyage, desired him to stay vntill the storme were over, vnto whom *Pompey* answered, *Vt eam, non ut vivam, necesse est*, needfull it is that I should goe, not that I should liue ; for without me, *Rome* may well subsist, but not without meate and drinke ; so in the midst of the storme, that he might not be thought careles of his word and promise, and of what he had vnder-taken, he tooke his voyage. ⁽²⁶⁾ *Amurab*, a *Turke* likewise, having made a truce with the King of *Hungary*, and taken his oath vpon his *Alcayon* to keepe it inviolably, turned his forces intended for *Europe* into the Coasts of *Asia*. Of which when the King of *Hungarie* had notice, notwithstanding his oath, by the perswasion of *Iulius* the Popes Legate, and other the *Romish* Bishops, was drawne to invade the *Turkes* Territories in *Thracia*, contrary to the league, of which when the *Turke* was given to vnderstand, he reduced his Forces forthwith into *Europe* againe, and set vpon the Christians : where after a long Skirmish, the *Turke* enueighing against the trechery of the Christians, lifted vp his eyes and hands and cryed, O Iesus Christ, if thou be God, as they say thou art, revenge this abuse offered

(25) Quis funera fando
Explicit ? aut possit lachry-
mis æquare dolores ?

Virgil. Æneid. 2.

(*) Plutarch. in regn. Apollon.

(26) Vide generalem h-
istoriam Thraciarum
in Amurab. 6.

offered vnto thy Name: and no sooner had he spoken it, the Battaille being before doubtfull, but the victory fell to the *Turke*: the King being taken, and his head as an Ensigne of trechery being set vpon a Speare, the Popes Legate and many of his Bishops being slaine with him. If *Regulus* a Heathen, and *Amurath* a *Turke*, were so regular, so strict & precise, that they would not prophane the name of their Gods, invocated to witnesse a vow made vnto their profest enemies, with what face can a Christian stand before the Tribunall of God at the last day, that hath so often mockt and deluded him?

Rustic: *Regulus* in my opinion, might well haue dispensed with his oath, being made to his open and profest enemies.

Iurid: If he had beene a Christian he could not; for he vowed no more then what he might well haue performed; which was either to returne againe, or to send so many Captive-*Carthaginians* from *Rome*; but if he had made a vow that had beene euill in it selfe, such as was the vow of (*) *Herod vnto Herodias* for the cutting off *John Baptist* head; for which both he and shee are branded with infamie, and the stigmaticall Characters remaine as yet vndefaced in them; or such as King (1) *David* made for the killing of *Nabal*; or such as our Votaries now adaies doe for the leading of a single life, choosfing rather to be the Fathers of a spurious generation, then to breake the vow which they haue made. In these and the like cases, they may very well (*) sayle in the strict performance. The Lawes of Nature and Nations teach vs, that no tye or obligation, be it never so strong, will tye a man to doe a wicked act, or any thing that is in it selfe mischievous; as if a man make a solemne vow and protestation, or binde himselfe in an obligation to kill such a man, burne his house, or steale his horse. With these a man may well dispence withall, because they are against the Lawes of God and men.

(*) *Math. 24. vers. 7.*

(1) *1 Sam. 25. vers. 22.*

(*) *Melius est vota stultæ
promissionis non implere,
quàm crimen admittere.
Morus ironice commendat
fidelitatem Herodi his versibus.*

*O Regem fidum! sed tunc
tantummodò fidum,
Majus perfidia est cum sce-
lus ipsa fides.*

*Morus in Epigram. de
Herod: & Herodias.
Illicitum juramentum non
est seruandum
Lambert. inter leges
Aluredi.*

Rustic:

or a feure-fold way to liue well.

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Rustic: Admit that *Régulus* should not so strictly haue performed the vow which he made to the *Carthaginians*: what harme or wrong could it haue beene vnto him, seeing that he was now at home amongst his friends, through whose importunitie and sollicitation he did what he did?

Iurid: Certainly besides the horror of his conscience, which is the ^(m) *greatest torment that any man can undergoe*, the *Romanes* would not haue endured him, for they held him vnworthy the name of a *Romane*, and not fit to liue amongst them that was false and perfidious, and that faith even with theeues and robbers was to be observed, and for no respect to be violated, no not for a Kingdome. ^(*) *A lyar they hated as death*, and made no difference betweene a lyar, swearer, and perjured person; for he that would lye would sweare, and he that would sweare would forswear, if occasion were offered. A tale-teller likewise and rumor-rayser they could not endure; whom *Plutarch* in the life of *Alexander* in *Philotas* hath well set forth: ⁽²⁷⁾ *Phylotas having settled his affections vpon the faire and lonely Antigona a Cur-tisan*, whom he tooke Captive at the Battell in *Sicilia*, being desirous to endear himselfe vnto her, let fall some speeches tending to the dishonor of *Alexander*, affirming that what was done at that Battell, was done by his Father *Parmenio* and himselfe, and that they two kept the young man (for so he styled *Alexander*) in his throne, but no sooner had *Antigona* taken her leaue of him, but meeting with one of her acquaintance, related vnto her what *Philotas* had told her, and what words he vsed of *Alexander*; and so it went from one to another, whereby a fame was rayfed, which comming to the vnderstanding of ^(*) *Craterus*, he forthwith acquainted *Alexander* with it, who sent for *Philotas*, and he for his vaine and foolish babling, received condigne punishment. Such kind of men as was this *Philotas* they would

(m) *Maxima pœna peccati est peccasse.*

Mala conscientia similis est, vxori Socrati quæ quotidie illum cõvitijs insequatur: nihil est miserius, quàm animus sibi conscius.

Plaut. in milit.

Hec quantum misero pœnæ mens conscia donat!

Lucan.

(*) *Apud Homerum Achilles non secus ac mortem odisse inquit se eum, qui aliud ore promittit, aliud pectore claudit: & inter mendacem & perjurum nihil interesse contendit Cicero; nam qui mentiri solet, pejerare solet; & qui ad mendacium, idem ad perjurium adduci potest, & eadem pœna tam mendacio quàm perjurio à dijs datur.*

(27) *As in a fury of a dread full fiere,*

Their fellows being slain, or put to flight;

Poore Souldiers stand with feare of death dead stricken: So with Antigona was Philotas taken.

(*) *Craterus fuit Alexander in delitijs, Ephestionem amabat maximè, sed Craterum honorabat maximè.*

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(*) Per leges *Aegyptiorum* perjuri capite multabantur, tanquam duplici tenerentur scelere, ut qui pietatē in deos violarent, & fidem inter homines tollerent maximum vinculum societatis humanæ.

Died. Sicilib. 1. rerum antiquarum. cap. 3.

(n) Non pudet (inquit *Philu*) deum parentem et gubernatorem mundi ad eas res rectem advocare ad quas ne amicum quidem auderes adducere.

(o) Quis nisi de *Stygie* fuerat prolapsus *Averno* Tam durum poterat sollicitate nefas.

(p) Ministri scelus tanquam exprobrantes ab ipsis auctoribus semper aspiciuntur. *Tacit. lib. 14.*

Vide Apologum de lupis & Canibus quo ostenditur proditores odiosos esse suæ fraternitati.

Vide *Æspicam* Cornicem in Apologo.

De *Leſti* bene proditore dicitur cum patriam suam *Olynthū* Macedonibus prodidisset, & ob id apud eos in honore futurum arbitrabatur, ei secus longē accedit; nam per *Caſtra* passim proditor appellabatur, et cum de ea re *Philippo* conquereretur, ei respondit *Philippus*, *Macedones* suos homines esse admodū agrestes & rudes, quires alio nomine quā suō proprio vocare nescirent. Dicunt enim *Scaphium* scaphium.

It is reported of King Canute

when *Edrick* had betrayed his King and Countrey into his hands, that he should say, that for his deserts he should be advanced above the Nobilitie of England, which he immediately performed by advancing his head upon the Tower of London. (*) *Kransius*, & *Paulus Æmilius* lib. 1. De rebus gest. Franc. in *Clodoveo*.

not endure, nor giue any Credit vnto their words and testimonies: but as for (*) him that had called their Gods to witnesse, that what they had said was true, or what they vowed they would performe, vnto which they would haue beene abashed to haue called a (*) friend, yet sayled in the one or the other; such a one they abhorred and detested. It is reported of *Augustus Caesar*, that he was vsed to say, that he loved the treason but hated the traytor: the name of a traytor was ever odious and detestable, in those two most detestable and (*) deuiliſh Conspiracies, wherein *Faux* was an Enginere, and *Gowrie* a Conspirator. The Pope would never patronize the Conspirators, though as it was reported, he did allow of the Conspiracies. A perjured person who is an arch-enemy and traytor to God and man, is hatefull even of his owne (P) fraternitie and societie; for though they loue the perjurie, by reason of the benefit that cometh vnto them by it, yet they hate the person; for that he which was sometimes periured in their behalfe, may vndoe what he hath done, and speake the truth when times serue. *Solyman* loathed and abhorred the Traytor that betrayed *Rhodes* vnto him, and in stead of his daughter whom he expected to be given him in marriage for a reward, he caused him to be flayed and salted, and in derision told him, that it was not fit for a Christian to marry with a *Turke*, vnlesse he put off his old skin. (*) *Charles* the fourth rewarded the Souldiers that betrayed their Lord and Maister with counterfeit coyne, and being desired to deliver currant money, answered, that counterfeit coyne was the proper wages for counterfeit service. The same reward (as *Paulus Æmilius* reports) did *Clodoveus* bestow vpon them that betrayed *Cannacarius* into his hands. *Alexander* caused

Bessus:

Bessus that betrayed *Darius* to be put to death; and *Cæsar* would not endure to looke vpon *Herodotus* and *Achillas*, that presented him the head of *Pompey*: and certainly, if *Menas* had cut the Cables at that time when *Pompey* feasted *Cæsar* and *Anthony* in his Gallies, *Pompey* would haue rewarded him as *Alexander* did *Bessus*. It is reported of *Constantinus Cæsar*, the Father of *Constantine* the Great, that he decreed that all such Christians as would not adore his Gods, should depart from his ser-vice; yet all those that denyed their faith, he banished too, for this reason; for that he which hath beene once false to God, will never be true to men. A lyar or per-jured person amongst the *Romanes* was not to be belee-ved, though he had spoken or sworne the truth. (q) *Quo-niam qui semel est malus semper præsūmitur esse malus in eodem genere mali*. For that he that hath beene once false is ever to be suspected in the same kinde of falshood. Wherefore faith is aptly compared to a glasse, which being once broken, can never be repaired; or to oppor-tunitie, which once omitted, can never be recovered: therefore if *Regulus* had stayd at *Rome*, contrary to his oath, the *Romanes* certainly would never haue endured him, though he was thereunto required; so odious and detestable were those sorts of people in the *Roman* Common-wealth.

Rustic: Had the Heathens any Lawes, I pray you, to punish these kinde of people: viz. lyars, rumor rayfers, and perjured persons?

Irid: The Heathen Orator will tell you, that by the Lawes of the Heathens, the same (r) punishment was due to the lyar as to the periured person, and that amongst the most barbarous people of the Heathens the (s) *Indians*: if a man had beene thrice found to haue beene a lyar, he was not to haue vndergone any office, but to haue had his fingers and toes cut off; and as concerning the punishment due to the (t) rumor-rayfer, you shall

(q) Vide Apologum de mendaci puero: quo ostenditur mendaces hoc consequi, ut verū cum dicunt nemo credat.

Fallacem quemcūq; semel cognoveris hostem; Huic debes post hæc non adhibere fidem.

Quid non audebit perfida lingua loqui?

Regulus cum vigilando necabatur, erat in meliore causa quam si domi periturus Consulatis remansisset.

Cicero lib. 3. Offic.

(r) Eadem pena tam mendacio quam perjurio à dijs datur. Cicero.

(s) *Alexand*: ab *Alexand*,

(t) *Plutarch*. in *Nicta*.

finde it well set forth in the end of the life of *Nicea* in *Plutarch*. It happened vpon a time that a stranger coming into a Barbers shop, to be disburdened of some superfluous excrements which he carried about him, whilest he was vnder the Barbers hands, told him of some strange Occurrences which happened in *Sicilia*, which the Barber conceiving to be true, relates the same vnto the Citizens where he lived; the Citizens vpon the hearing of it make an uproare, which the Magistrate endeavouring to suppress, would needs know of them the cause of the tumult, which they affirmed to be by reason of some occurrences which happened in *Sicilia*, and being demanded to tell where they had their intelligence, it was found that it proceeded from a Barber; who being summoned to appeare before the Magistrate, affirmed, that what he related he heard of a stranger in his shop; but because he could not produce the stranger *Pro mendace & Civitatis turbatore in rotam deligatus, & diutortus est*; he had the punishment of the wheele, as a disturber of the peace of the Citie, and was cruelly tortured and tormented.

Rustic: But how doe these kinde of people stand in the sight of God, especially perfidious truce-breakers, and false-hearted perjured persons?

Invid: Most odious and contemptible; as is manifested in all our histories both sacred and prophane; looke in the Histories of former ages, and you shall see how miraculously God hath ever punished this offence of perjury. *Diodorus Siculus*, and *Macrobius* speake of a religious lake in *Sicilie*, where the *Sicilians* did vse to take their oaths for the deciding of controversies; and if they had sworne the truth, they returned without harme; but if they forswore themselves they were drowned. And *Aristotle* speaketh of another lake neare vnto it, which is called *Fons Acadinus*, into which the depositions of the Witnesses are throwne, and if they containe nothing

nothing but veritie, they swimme on the top of the water; if otherwise, they sinke to the bottome. And (*) *Solinus* hath something of a lake in *Sardinia*, with the water whereof the deponents are cōmanded to wash their eyes, and if they haue depōsed the truth, their eyes became more cleare; if false, it put out their eyes. And *Diodorus Siculus* speakes of another Lake neare vnto *Tiana*, of which they that take an oath are accustomed to drinke, and if they sweare the truth, it affords a sweet and pleasant rellish to the palate, and becomes nutrimentall to their bodies; if false, it makes their bodies leprous, and so benummes them, that they are not able to stirre, but continue there, bewayling their miserable estate and condition; the like water he reports to be in *Ethiopia*. Thus miraculously doth God punish this offence. Looke againe into the Booke of God, and there you shall see what punishment (w) *Iezabel*, and the rest that conspired against *Naboth* vnder-went; how the accusers of *Daniel* were punished; and the (x) *false Witnesses* that rose vp against *Susanna*? How *Sauls* (y) *posteritie* were punished for the breach of the league which *Iosuah* made with the *Gibeonites*? How (z) *Simeon* and *Levi* were cursed by their Father at his death, for that they destroyed *Sichem* and *Hamor*, contrary to the Covenant and league made with them. Looke into the Ecclesiasticall Histories, and there you shall see how the (a) *three Witnesses* that rose vp against *Narcissus*, Bishop of *Ierusalem* were punished; how according to their severall wishes they received condigne punishment: three false brethren having cōspired against the good Bishop, to the end that they might dazle the eyes of the world, and make the world belecue, that what they had said was true, made three voluntary wishes: the first wish, that if that which he had said were not true, that a suddaine fire might come downe from heaven, and consume him; the second wish that some extreame sicknes

(u) *Solinus* in *Collectaneis rerum memorabilium*.

(w) 1 *Regum* Cap. 21. v. 33.

(x) *See the history of Susan.*
22. vers. 26.

(y) 2 *Sam.* 21. vers. 1.

(z) *Gen.* 49. vers. 5.

(a) *Euseb: Ecclesiast. history.*
lib. 5. cap. 8.

might befall him, and like a Cankar eat out the marrow of his bones; the third, that his eyes might fall out; and according to their wishes it happened to them all: the first was burnt with all his possessions; the second perished with a languishing and loathsome disease; the third perceiving the punishment to happen to the other according to their wishes and desires, confessed his offence, and desired pardon of the Almighty, and by reason of his continuall penitentiall teares which he shed, at length lost his eyes. So the Bishop that fled out of feare, fearing that innocency could not haue withstood the fury of three such violent Witnesses, was sent for home againe, and restored to all his possessions. Looke againe into the Monkish and other Histories, and you shall see how (b) *Ælfred a Nobleman of England* was miraculously punished for perjury, who having plotted and conspired against *Adelstace* to put out his eyes, was put to his oath to make his purgation, by reason no evident testimony could be made thereof, who for that he tooke an Oath contrary to the truth and his conscience, he fell downe presently, and within three dayes dyed. You shall see again how (c) *Earle Godwin, Father to King Harold*, who having conspired the vntimely death of *King Edward the Confessor*, denied it with many protestations, being charged therewith; but at one time aboue the rest more seriously and solemnly wished, that the bread which he had in his hand might be his last, if ever he had any such thought; and as he wished, so it befell him; for in the eating of it he was choked. Looke into *Plutarch*, and you shall see how (d) *Cleomenes* was punished for the breach of the Truce which he made with the men of *Argyres*. *Cleomenes* having made a Truce with the men of *Argyres* for seaven dayes, set vpon them in the night, and slew many of them, and being reprov'd for doing so, answered that he made a Truce but for seaven dayes, but he escaped not unpunished; for as the Story

(b) *William Malmesh. de gestis regum Ang. lib. 2. cap. 6. pag. 28.*

(c) *H. Huntingd. lib. 2. p. 210. Precatio Godwini.*

Si deus cæli verax, & iustus, hoc panis frustulum concedat ne guttur pertranseat, si vnquam te prodere cogitaverim; Deus autem (ut est in historia) audivit vocem proditoris, & mox eodem pane strangulatus mortem prægustavit æternam.

(d) *Plutarch. in Regum Argæphibeg.*

Story saith, assaying of the Cirie, he had a most shamefull and disgracefull repulse by the women, which so perplext him, that he fell mad, and ript vp his owne bowells. Looke againe into *Plutarch*, and you shall see how *Alexander* Ecclipsed the glory of all his Enterprises by putting of the poore *Indians* to death, contrary to his promise, who submitted themselues vnto him. So odious haue Truce-breakers and perjured persons beene ever in the sight of God.

Rustic: The offences of lying, rumor-rayfing, and perjurie, being offences of so high a nature; how cometh it to passe, that we haue no Lawes amongst our selues to punish them?

Iurisp: Sir, you are mistaken, we haue Lawes which punish them in a high degree, though not in so high a degree, as did the Lawes made in the dayes of our forefathers and progenitors.

Rustic: What Law is there, I pray you, to punish a rumor-rayfer, and how were they punisht in the dayes of our progenitors?

Iurisp: By the *Ancient (*) Lawes of England*, if any one had been the Author of any false rumor, his tongue was to haue beene cut out, vnlesse he would haue redeemed it with the price of his head. The Lawes of *England* now in force, haue provided punishments which haue a resemblance vnto the punishments spoken of in the life of *Nicea*, which were inflicted vpon the Barber by a *(†) Statute-Law made in the dayes of King Edward the first*; If any one shall rayse any rumor whereby discord and dissention shall grow betweene the King his people and Nobles, he that doth rayse the same shall be kept in prison vntill he hath brought him forth that did speake the same. In the dayes of King *Richard the 2.* there were *(‡) Lawes made*, that if any one should counterfeite any false Newes, lyes, or tales of any Prelates, Dukes, Earles, Barons, or other Nobles of the Realme,

See Philip Commits how the Duke of Bourbon was punished in his house for deliuering vp of the Constable of France vnto the King, after he had given him safe conduct. Lib. 4. cap. 13.

(c) Qui falsos rumores in vulgus spargit diamor est, lingua ei praecisa erit, nisi capitis aestimatione vult redimere, per leges Alured; idem supplicium in eisdem, per leges Edgari. Vid. Lam. Sax. leg.

(f) See the Stat. of Westm. 1. cap. 33.

(g) See the Stat. 2. Richard. cap. 11.

or of the Chauncelor, Treasurer, Clerke of the privie seale, Iustice of one bench or other, the great Officers of the Realme, which by the said Lords were never spoken nor thought of, whereby debate may arise betweene the Lords and Commons, and thereby great mischief incurre vnto the Realme, he was to vndergoe such punishments as was provided by the Statute made before in the dayes of King Edward the first; and to endure such further punishments as the Lords in their discretions should thinke fit; as by another ^(b) Statute made in the said Kings Raigne may appeare. So doe the Lawes of the Kingdome where you liue punish rumorers.

Rustic: But how doe the Lawes of our Kingdome punish perjured persons?

(1) See the Stat. of 9. Eliz. Per antiquas leges Anglia si quis iusiurandum violaverit, fides ei in posterum non fuit adhibenda, verum in Ordalium adiudicandus. Vid. Lam. in priscis Angl. leg. inter leges Edw:

Idem supplicium per legem Comiti, & per legem Edw: & Guthlemi; mulierculæ perjuriolæ à finibus regni relegantur. Vid. Lamb.

Apud Persas lingua magis castigabatur, quam vllum probum. Curtius.

The ⁽¹⁾ Statute-Lawes of the Kingdome of England do thus punish them; as they haue endeououred as much as in them lye, to corrupt the Iudge that decides Controversies, and to infringe the bond that vnites and tyes man to man, so as an enemy to mankind doth the Law behold them, for after that shee hath branded them for perjured persons, and burchened them with a fine more heaue than their shouldders will well beare, shee sequesters them by imprisonment, as not fit to partake of humane societie, and disables their testimonies in all other cases whatsoever. So doe the Lawes of our Kingdome punish perjurie.

Rustic: I pray you resolue me this doubt, doe the Statute-Lawes punish all false Witneses alike, making no difference betweene a Witnesse whose testimonie tends onely to the taking away of the goods or good name of a man, and a Witnesse whose testimony tends as well to the life as liuelihood of him.

Iurid: Certainly, in both Cases the punishment is but pecuniary & corporall, yet more or lesse according to the nature and qualitie of the offence; for if a ^(*) false testimony

(b) See the Stat. of the fifth year of Queen Elizabeth.

or a foure-fold way to live well.

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testimony be vsed in any Cause depending before the Kings Iustices in any of his Highnes Courts of Record at *Westm.* be it by Writ, Action, Bill, Information, or in any Leets, view of Frankpledge, Law-day or auncient Demesne Court, Hundred, Court Baron, or in the Court of *Stanneries* in *Devonshire* or *Cornwall*, for any Lands or Tenements, Goods or Chattels, the punishment is certaine, that is to say, fortie pounds against a suborner and procurer, and twentie pounds where no subornation is, if he hath wherewithall to satisfie; if not then imprisonment for halfe a yeare, without bayle or mainprise, and to stand vpon the Pillorie for halfe an houre, within the Market-Towne where the offence was committed, or in some Towne neare adjoyning; but if it be in Case of Confederacy or Conspiracy, where the life of a man is questioned, then the punishment is more or lesse, according to the nature and qualitie of the offence, as the Lords in their discretions shall thinke meete and convenient.

Rust: Give me leaue, I pray you, to expostulate a little with you; how can a pecuniary punishment be in any degree equivalent to the nature of the offence, which tends to the taking away of the life of a man; and how cometh it to passe, that the intent in some cases shall be punished with death, when it extends no further then to the taking away of the goods of a man; and in other Cases when it extends to the taking away of his life, it shall be punished but with a pecuniary and corporall punishment. As for example; If a man haue an intent to rob a dwelling house, and pursue it so far as to breake downe a wall, though he take nothing away, yet if his felonious intent doe appeare by the remoovall of goods out of their places, & packing them together, making them fit for portage, he shall vndergoe the same punishment as he should haue done if so be he had taken them away: but if a man shall suborne two Witnesses to depose a

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(l) *Lex Talionis* fuit inducta à Pythagore ex auctoritate Rhadamanthi, qui inter ceteras leges hanc tulit.

Si quis quod fecit patiatur, jus erit æquum.

Aristot. lib. 5. de iure *Talionis*.
Oculus pro oculo, dens pro dente, Deut. 19. 21. Erod. 21.

23.

(m) Vide Stat. de Ann. 37. Edw: 3. cap. 18.

(n) By the *Lawes of Scotland*, he that accuseth another of treason, who is acquitted, committs treason.

1^o. Stat. Scot. 11. Parliam.

Iac: 6^o. cap. 49.

Non inutile consilium Iacob nuper Regis in oratione 5^{ta}. in ius venientes, iure cetera vos reddito, quiescite, aliàs scitote non dormire *Talionis* legem.

(o) Sueton: in Nerone 34.

German: Tacit. lib. 14. cap. 3.

(p) Phil: Commis. lib. 7. c. 11.

(q) Sir Thomas More in R. 3. pag. 69.

thing which trencheth to the life of a third person, though this subornation, plot, and Conspiracy be proved by Confession of the partie, or otherwise, yet the offender shall escape with a pecuniary and corporall punishment. By the Law of God such a Witnesse was punished with death; (l) *Lex Talionis* was put in execution, an eye for an eye and a tooth for a tooth. And as well by the (m) *Lawes of England* made in the dayes of King Edw: the 3. as by the (n) *Lawes of Scotland* made in the dayes of King James the sixth, False accusers were punished with the same punishment as they should have beene that were accused, if the accusation had beene true.

Invid: Certainly, I know no reason, why the one should liue, and the other dye, vnlesse it were to that end and purpose, as (o) *Nero* was suffered to liue that his punishment might be the greater, who after the murdering of his Mother, was continually terrified with the apparition of her Ghost, and with conceits that the furies persecuted him with burning torches; or to that end and purpose as (p) *Alphonso* King of Naples was suffered to liue, who having vnjustly murdered foure and twentie of his Barons, could never afterwards sleepe quietly, but ever cryed in the night, that he heard the French men comming, and the trees and stones sounded France: or to that end and purpose, as (q) *Richard the 3.* was suffered to liue, who never enjoyed himselfe after the murder of his Nephewes: of whom Sir Tho: More thus writeth. I haue heard (saith he) by such as were secret with his Chamberers, that after this abominable deede done, he never had quiet in his minde, he never thought himselfe sure; when he went abroad, his eyes whirled about, and his body was privily fenced, his hand ever on his dagger: his countenance in manner as if he had beene alwayes readie to strike; he tooke no rest at nights, lay long waking and musing, so wearied with care.

care and watching, rather slumbered than slept; troubled with fearefull dreames, sodainly sometimes started vp, leapt out of his bed, and ran about the Chamber, and so his restless heart was tossed and tumbled with a tedious impressiō and stormy remembrance of his abominable deede: or vnlesse it were for that end and purpose, as they were suffered to liue in the dayes of *William* the Conquerour, when the punishment in no case was (*) *Capitall*, yet more terrible than death, the punishment sometimes being the losse of a hand, sometimes of a legge, sometimes of every member of the body; *Ita quod truncus solum remaneat in signum nequitie*, according to the qualitie of the offence. I say, I know no reason, vnlesse for these reasons they were suffered to liue. And therefore I haue ever beene of opinion, that if in any case in the case of *Susanna*, and *Phæbus* his wife, (*) *Lex Talionis* should be put in execution, and haue often wished that some good Law were made to punish false Witnesses by the example of the Crow, which *Chawcer* in a few Verses hath well remembered.

*Beware my Sonne, be no Author new,
Of (*) tydings be they false or true;
Where so euer thou come among high or low,
Keepe well thy tongue, and thinke of the Crow.*

Rustic: You haue given me good satisfaction hitherto, I pray you goe on vnto the next, which is the last Law in the Catalogue, and acquaint me (as you haue done of the former) what Lawes are thence deriued.

Iurid: I will therein satisfie you. And first I will shew you what Coverousnesse is; then how vnto it as the springs vnto the fountaine, all mischiefes and inconueniences in a Common-wealth haue relation; how from it arise discords and dissensions, factions and seditions, tumults and insurrections; how it subverteth the Lawes

(r) *Guilielmus Conquestor* inter ceteras leges hanc tulit, vt ne quis occidatur, vel suspēdatur pro aliqua culpa, sed eruantur oculi, vel abscindantur testiculi vel pedes, vel manus; ita quod truncus solum remaneat in signum proditiōis suæ. Vid. *Lamb.* inter leges *Guil. Conquest.*

(*) Si quis quæ fecit patitur iustissima pœna est. — neq; lex est iniustior illa, Quam necis artifices arte petire sua.

Ouid. l. 1. De Arte Aman.
Expectes eadem quæ nobis feceris (Albi)
Nam quem tu lædis, te ferit ille libens.

(*) Rebus in humanis magna est doctrina tacere.
Magnū hoc ad requiē phar-macon inuenies.

Vn tantum lingua, ea quæ inter dentes inclusa nobis data est, aures verò dux, vt discamus multa audire & pauca loqui.

of God and nature; how it makes a man miserable both in life and death; how the poore man that liues contentedly with a little, is in better state than the rich covetous man; then, how the wisest of the Heathens did abhorre it, and how the wisest of Kings prayed against it; and lastly, what Lawes haue beene made to restraine the vnbridled affections of covetousnesse and intemperate persons; and so conclude for this time. You shall vnderstand, that ⁽¹⁾ *Covetousnesse is nothing els* but a thirstie and greedy desire after any thing which is prohibited; not of gold alone, *sed vbi cūq; plus vult quisq; quā sat est*, but wheresoever any one desires more than enough of any thing, which the Auncients haue aptly termed *radix & scaturigo malorum*, the roote and cause of all mischiefes in a Common-wealth; for what evill is there in Court or Country, that hath not this for an originall? what factions are there in Citie or societie, that hath not this for a beginning? is it not this that disturbs both Sea and Land, Church and Common-wealth, that makes the sonne to wish his Father in his graue before his time? that makes the nearest and dearest friends fall fowle one vpon another? *Pylades vpon Orestes*, and *Damon vpon Pythias*? ⁽²⁾ *Caesar* would not endure a superior, nor *Pompey* an equall. But what was the reason? they were bewitcht with a greedie desire of ha-ving. ⁽³⁾ *Sylla* would not endure *Marinus*, nor ⁽⁴⁾ *Marinus Sylla*; but what was the reason? it was (as *Florus* obserues) of their *inexplebilis fames*, of their too much hungry and thirsting after greatnesse, they were but two, but too many by two; for had they perished in the wombe, or dyed as soone as they were borne, it had beene happie for the *Romane* State, how many thousand harmelesse soules suffered, to satisfie the pride of their hearts, and ambitious thoughts? How did the streets streame with bloud, & the poore Mothers mourne and lament to see their babes and sucklings taken from their breasts,

(1) Avaritia quæ Græcè Φιλάρπυια dicitur, non in solo argento vel nummis, sed in omnibus rebus quæ temeritate capiuntur intelligenda est. Vbi cūq; omnino plus vult quisq; quā sat est.

August. Ambitiosū hunting after honours, and worldly goods, were the causes of the civill warres betwene the 2 houses of Yorke and Lancaster.

See Philip Commis: lib. 1. cap. 7.

(2) Nec quenquam iam ferre potest Cæsare priorem Pompeiūq; patrem.

Lucan. lib. 1.

(3) Plutarch. in Sylla & Mario. Florus lib. 3. c. 2. 1.

Nulla fides regni socij, omnisq; potestas Impatiens confortis erit.

Lucan.

(4) Marinus ex tenuissimo opulentiſſimus, atq; ex humilissimus factus maximus, nullam felicitatis metamſciet, neq; in honore esse, nec frui in otio præſentibus facultatibus eſſet contentus.

Plutarch. in Marin.

Postquam Sylla, ad mactandum cōvertit se cædibus in.

breasts, & in their sight exposed to the fury of the beasts, before they were able to measure the ground with their pases? How did the poore Fathers sometimes lay violent hands vpon themselves, sometimes vpon their children, and all to prevent the fury of the enemy? How were the (*) *publike Theaters* sometimes the places of mirth and merriment, made the slaughter houses and shambles, wherein were butchered the Senators and the heads of the people? how were the high wayes tending to the Cities and the Market places, overgrowne with Mosse and grasse, thornes and briars? how was the mistress of the world forlorne and become like an Owle in the Desert? It is reported by the *Romane* Writers, that during the last ten yeares Warres betweene *Marius* and *Sylla*, were slaine one (*) *hundred and fiftie thousand persons*; besides those of the Nobilitie, with whose heads *Marius* was vsed to recreate himselfe vpon his festiual and gaudie dayes. And besides those that were slaine by his Watch-word, which was that it should be a sufficient Warrant to kill a man of qualitie, *Cui fatalem illam scilicet manum non porrexeat salutanti*, who passing by *Marius* and doing his dutie vnto him, *Marius* did not giue him his hand to kisse. Of which miseries the poore Inhabitants of *Sulmo* and (v) *Præneste* were too sensible. What was the cause, I say, of all those miseries, but their too much hungring and thirsting after greatnesse? Why should not one house content one man, nay more, one Village, one Citie, one Country, one Kingdome, one world, but wee must goe a hunting after many houses, Cities, Villages, Countreies, Kingdomes; nay, with (t) *Alexander* after worlds? Why should not one wife content one man; but wee must with the barbarous *Moors* thinke him most rich that can keepe most wiues? Why should not one servant content one man? When as by nature wee are all the sonnes of one common Father. Why should not one Assie content one man, when

undavit urbem infinitis & immanibus.

Plutarch. in Sylla.
Talis inueniebatur in Campo Martii inscriptio in monumento Sylla.

A nemine Syllam amicorum beneficiis, vel inimicorum malefactis superatum.

No man ever surpassed him in doing good to his friends, and mischiefe to his enemies.

Plutarch in Sylla.
(*) *Squalida stridorum facies, quasi tota retrorsum* *Esset in antiquam terra reducta Chaos.*

Vndiq; sit planctus, singultus, et vndiq; clamor;

Quilq; miser, nec quem qui miseretur, habet.

(*) *Orat. lib. 9. cap. 22.*
Histor. lib. 5.

(r) *Sylla slew 12. thousand men in Præneste, being put all in one place, and would have saved his Hosts, but he would not lose his Countrymen being dead.* *Phil. in Sylla.*

(t) *Non vnus Iuveni Paule sufficit orbis.*
Livy.

(f) *Discite quàm parvolice-
at producere vicam,
Et quantum natura perat.
Satis est populis fluviisq;
Cereisq;*

Lucan. lib. 3.

Clarum est dictum Epicuri
(ut inquit Seneca) si ad natu-
ram vives, nunquam eris
pauper, si ad opinionem nū-
quam dives; exiguum natu-
ra desiderat, opinio immen-
sum. *Senec. Epist. 16.*

Quisquis exit in lucem, iustus
est lacte & pane esse con-
tentus.

(18) Vos et in humano pa-
ritis qui fœnore fœnus,
Qui falsos numeros, et in-
quo ponderelances
Objicitis plebi. —

Premia quæ tandem præter
mucronis acumen,

Præter acuspunctum —

You Cise-Pipers which (in-
cessuom) ioyne

Yse ypon yse, beze'sing coyne
of coyne;

Loe here the guerdin of your
grievous paine,

A needles point, a mote, a mite
you game.

A mite, a not ing did you all
possesse.

Or if thes mibing any thing
be lesse.

Bartas.

(a) Victor ad Herculeas pe-
netres licet vsq; columnas,

Tæteræ cum alijs pars ma-
net aquatamen.

Morus.

(*) *Math. Paris in Hen. 2.*

Æquat omnes cinis, impares
maicetur, pares moriuntur.

Seneca.

as he that hath thousands can ride but ypon one? Why
should we Covet our neighbours house, our neighbours
wife, our neighbours Oxe, our neighbours Ass, or a-
ny thing that is his, when as we haue enough of our
owne. (*) *Nature is contented with a little*: shee desires
but meate, drinke, and clothing, and a competency in
all. It is opinion that is so restless, that will not be satis-
fied. When *Philip* of *Macedone* fell backwards and
saw his portraiture in the dust, he began to take a strict
account of himselfe, why he should covet after much
when as so little a (28) spot as his length & breadth must
within a few yeares after containe him. Indeede neither
Philip nor a greater than *Philip*, *Alexander* though he
were the sole Monarch of the world, when death hath
once levelled his body with the dust, haue a greater in-
terest in the earth than the (*) *meanest subject* within his
Territories. King *Henry* the second had his eight foote
allowed him, and no more, as appeares by this his Epi-
taph in (*) *Mathew Paris*.

Rex Henricus eram, mihi plurima regna subegi,

Multipliciq; modo duxq; Comesq; fui.

Cui satis ad votum non essent omnia terre

Climata, terra modo sufficit octo pedum:

Qui legis hæc pensa discrimina mortis, & in me,

Humane speculum conditionis habes.

Sufficit hic tumulus cui non suffecerat orbis,

Res brevis ampla mihi, cui fuit ampla brevis.

Which I may thus English; You which are the great
Lords of the world, that doe so much desire to enlarge
your Dominions, behold in me as in a glasse, your true
estate, I that was sometimes as you are, a great Com-
mander of many Nations, to whom no titles of honour
were wanting; whose thoughts the earth could not con-
taine, now lye environed in the compasse of eight foote

of

of earth, and this little Tombe now containes mee,
whom the whole world before could not containe.
So little a spot of earth was his portion, and such a pro-
portion is allotted to every man for his portion when
death comes, and no more. Why should *man be* ^(w) proud
then, dust and ashes, Wormes-meate, a sacke of dung and
stercory; or why should he Cover so much to adde to
his Territories? seeing so little must in the end, and
within a very short time content him. Indeed if he well
weighed that *Epitaph* of King *Edward* the fourth, made
by *Skelton*, which I find inserted amongst the vnprinted
Workes of *Lydgate*, he would be more modest in this
kinde, which is in part as followeth,

*I lye now in molde, as it is naturall;
That earth vnto earth haue the reuerture:
What ordained God to be terrestiall,
Without recourse to earth of nature.*

*I had enough, and held me not content,
Without remembrance that I should dye:
And more to increase was my intent,
Not being ware who should it occupie.*

*I made the Tower strong, and wist not why?
I knew not for whom I purchased Tattarfall:
I amended Dover in the Mount so high;
And London provoked to fortifie the wall.*

*I made Nottingham a place Royall.
(29) Winfor, Eaton, and many odor more;
As Westminster, Eltarn, and soone I went them fro all.
Et ecce nunc in pulvere dormio:*

*Where is now my Conquest and Victorie?
Where are my riches and royall array?
Where be my Counters and Horses high?
And where is my great pleasures and play?
All as vanitie to nought is gone away.*

(w) Quid superbis homo-
cujus conceptio culpa,
Nasce pœna, labor vita, ne-
cesse mori?

Vana salus hominum, vanus
decor, omnia vana,
Inter vana nihil vanius est
homine.

Post hominem vermis, post
vermem sic cinis, heu, heu!
Sic redit ad cinerem gloria
nostra cinis.

Quid superbis terra et cinis?
(inquit *Petrarcha*)

An non famosissimum illud
Homericum audivisti?
Nihil melius terra nutrit
homine.

Scire velim quid te horum
potissimè invitat ad superbi-
am? an fragilitas membrorum,
exercitūq; morborum? an
vitæ brevitās? an cæcitas a-
nimi? an præteritorum ob-
livio? an ignorantia præsen-
tium & futurorum? an ho-
stium insidiæ? an mortis a-
micorum? an adversitas per-
severans? an fugitiva pro-
speritas? *Petrarcha*.

(29) The Castle of Winfor did
belong to the Abbot of Westm-
ster Wil: the Conquerour
for it, and made it his royall
place: in it was borne R. Edward
the 3. and in it were Iohn the
French King and David King
of Scots kept prisoners: and in
it was celebrated the Hon: insti-
tution of the Garter, which is no
way inferior to the order of the
Annunciades, founded by Amies
furnaw the greene Earle of
Savoy, or to the Knights of the
Sonne by the French K. Iohn,
or of his golden fleece by Philip
Duke of Burgundie, or of Saint
Michael by Lewis the 11.

And

*And my faire Lady Besse, long for me may you call;
How are we parted untill doomes day?
Therefore loue yee the Lord that is eternall.
where are now my Castles and Buildings Royall?
But Winsor of all, I haue no more;
(30) Quia in Winsore in pulvere dormio.*

(30) In the Chappell of Winsor are interred the bodies of King Henry the sixth, of King Edward the fourth, of King Henry the eighth.

(x) Interroganti cuidam quid fui, quid sum, quid ero; respondit diuus Bernardus vile sperma, vas stercoreum, esca vermium.

Quid est homo nisi testa fragilis, lutum solum, ileipellis morticina, vas putredinis, fomes tinea, cibus vermis?

B^r senf.

*Why should man be proud, or presume hie;
Saint Bernard thereof doth notably treat:
Saying, a (x) man is made of a sacke of stercore.
And shall returne to wormes meat.
What come of Alexander the Great?
Or of strong Sampson, who can tell?
Was not Wormes ordained them to create.
Of Salomon which was the wise;
Of Absalon that was so beautifull:
For all his beantie Wormes eate him also.
And I late in honour did excell;
Et ecce nunc in pulvere dormio, &c.*

(31) Skeltonus fuit vir lepidi & faceti ingenij, inter poetas laureatus, in et Rhetores regius factus orator; obiit 21. die Iunij Anno 1529. sub H. 8. & tumularus est in ecclesia Collegiata Sui Petri Westmonasterij cum hac inscriptione.

Ioannes Skeltonus vates
Pierius hic est situs.

So much and more hath (11) Skelton of K: Henry the 4. The *Gymnosophists*, vpon whom Alexander doated so much, that he promised to giue them whatsoeuer they would demand; being desirous to beate him from that greedie desire of his of compassing the world, demanded of him immortalitie. Vnto whom Alexander answered, that they demanded a thing which was not in his power to giue, he was a mortall man, and that immortalitie was proper vnto the Gods to giue, and not vnto men. Which when the *Gymnosophists* heard, they replied, If thou be a mortall man, as thou sayest thou art, why are thy thoughts so infinite and boundlesse, that nothing but the world will satisfie thee? *Macedone* is a faire possession, and thy forefathers lived contentedly with it. Why shouldst thou inherite their possessions, and not their vertues? Remember that thou art
a man,

a man, and that nature is contented with a little. When *Alexander* afterwards had compassed the world, and by reason of his victorious enterprises set himselfe on high, and would be called a God, the (*) *Scythian Ambassadors* set vpon him, and told him, if thou be a God, as thou sayst thou art, remember thy selfe to be so; the Gods doe no wrong, they giue and take nought from any man. It *Alexander* could haue added yeares to his life, as he did Kingdomes to his possessions, he might well haue stiled himselfe to haue beene a God; or if he could but haue assured himselfe to haue attained to the age of his Forefathers, *Adam*, *Methuselah*, or any of the Patriarkes that lived so long in the time of the old world; so that he might haue enjoyed what he attained vnto with such perils and dangers, he might haue had some cause to haue gloried and triumphed in his many victories and Conquests, but seeing that in the midst of his jollitie in the (**) *spring of his age*, when he should haue reaped the fruits of them; he must with *Balthasar* be taken off from them, it had been better for him never to haue known them, then having known them, so suddenly to leaue them; for a bondman that never knew what libertie was, it is nothing to liue in bondage; but for a (***) *freeman that never knew what it was to be debarred of libertie*, to be cast into the Gallies, that is death vnto him; a poore man that never knew what riches were, but by report, can liue contentedly in want all his life time, but *miserum est fuisse*, for him that hath beene rich, to be stript of his riches, that is torture and torment; riches and honors and preferments giue a (v) *grace and lustre to a man*, whilest he creepes vpon the face of the earth; but what auale they him in the day of death? the *poore man* then is in (v) *better case* than he, the poore man can goe freely to his grave without disturbance, he hath taken no mans house, no mans servant, oxe or

(*) *Curt. lib. 7.*

(32) *Alexander* cum multa insolenter scripsit, seq; pro nomine veller propemodum adorari; *Babylone* ubi venisset, febri, vel vt nonnulli tradunt, veneno fuit extinctus: cum annorum esset triginta trium, & annos regnasset duodecim.

Shalmon.

(33) *Nihil tam miserabile, quam ex beato effici miserum.*

Cicero.

Turpius eieciur quam non admittitur bos.

Ouid. Trist. 1. eleg. 6.

Fortis se be curuet in grauem.

Thas if a man in nerer came.

(v) Per diuitias vita & honores obseruatur, quam per inopiam pereunt. Vnde Poeta;

Haec facit emergunt quorum virtutibus obstat.

Res angusta domi.

Inven: Sat. 1.

Sine opibus nuda est virtus; vt corpus sine amictu gladius sine vagina, sagitta sine pharetra.

Petrarch.

(2) Ire, rodere, sequi dicunt sublimia Castra,

Eximius status est; sed non sic iur ad astra.

Rastra & aratra coli et campi redolentia prata,

Exiguus status est, sed sic magis iur ad astra.

(a) Refert Philip Commius:
Mahometem Imperatorem
Turcicum nihil deplorasse
vehementius in Testamento
suo quam quod subditos ex-
actionibus gravaret.

Phil. Commius. lib. 6.
cap. 12. in fine Cap.

(b) Vide Apologum de flo-
culo & quercu, quo ostendi-
tur quanto maius est robur,
& longius ævum, tamò do-
lor gravior.

Præclare Cicerò, nihil est
longum in quo sit al-
iquid vitium.

(34) Et cum transferint
exacta tempora vitæ,
Concludit tacitos hic sine
labe dies.

(35) Præclarum dei donum
est paupertas: huius autem
doni gratiam intellexit ille
Seneca nepos, referens secu-
ritatem animæ pauperis in-
ter bella Civilia.

— O vitæ tota facultas
Pauperis, angustiq; lares t
ô munera nondum
Intellecta deum, quibus hoc
contingere moris,
Aut Templis potuit, nullo
trepidare tumultu.
Castæa pulsante manu!

Lucan.

(c) Divitiæ quæritu diffici-
les, custoditu anxie, amissu
flebiles.

Petrarch. lib. 1. de rerum
vitiisq; fort. di. d. 53.

(36) Pauci divites moriun-
tur qui in exitu huius vitæ
non desiderant fuisse pauperes.

Blotus.

asse from him ; he hath done the Country-man no
wrong ; he hath depopulated no Villages, nor pulled
downe any Steeples ; he hath done the Citizen no
wrong ; he hath Monopolized no Commodities, nor
debarred him of any privileges ; he hath done the
world in generall no wrong ; for he hath lived according
to the Lawes of God and nature ; desiring little more
than meate, drinke, and Clothes. But is it so with the
rich ? No ; (a) *Mahomet is troubled with his exactions,*
when he should depart in peace. Again, (b) *a little Tree*
falls to the ground without any noyse, but a great Oke
that hath beene many yeares agrowing, cannot be cut
downe but it will giue a great cracke. A *poore man*
(34) *steales out of the world,* and doth no harme when he
goeth ; but seldome dyesthe rich man, but stormes and
tempests, suites and contentions follow after. Again,
a poore man is a kinde of a (35) *Substantive, as he stands*
by himselfe, so he falls by himselfe ; but the rich covetous
man, is an *Adjective*, as he cannot subsist without others,
so he cannot fall without others. Again, a poore man
that is not rooted in the earth, can bid adiew vnto it
without a loath to depart ; but it is not so with the rich
man, *Crasus* is so glued and nayled to his possessions,
that he cannot be severed, or endure to heare of an *ulti-*
mum vale, but with torture and torment ; for it is im-
possible that those (c) *possessions* which haue beene got-
ten with so much trouble and travell, kept with so ma-
ny cares and feares, should be left without a great deale
of grieve and sorrow. So that the Case of the rich cove-
tous man, is more despicable and miserable at the time
of his (36) *departure out of this life,* than of a poore la-
bouring Cottager & husbandman. Yet I must acknow-
ledge when sicknesse, the messenger of death comes, that
Dives in the opinion of the multitude, is more happie
than *Lazarus* ; but it is in the opinion of the multitude
onely,

only, in (4) true judgement it is not so. It is true, better attendance and more obseruance he hath, but it is better for him to be without them: for to what end doe they waite vpon him? Certainly, to none other, than the Crowes waite vpon a Carriers Hackney, or *Jockys* Pal-fry, that lies gasping for breath vpon the road; that they may pull out his eyes, and prey vpon him. One waites vpon him for *Chremes* his sake, and when he is readie to goe out of the world, puls him backe againe, & wiseth him to remember his old Vncle *Chremes*, that hath been beaten with stormes and tempests, with crosses and losses in the world. Another attends him for *Pasibula* sake, & cryes remember, O remember *Pasibula* the faire *Pasibula*, your old vncle *Chremes* his daughter, that is come to womans estate, and wants a portion to preferre her in marriage: a third attends for *Davus* his sake, and calls vpon him to remember *Davus*, his old servant *Davus*, that spent his youth and his best dayes in his ser-vice, and now being old wants succour and reliefe: a fourth attends to finde a fit opportunitie to speake for himselfe: every mans end and ayme is to get a fleece from him: no man waits vpon him for Gods sake, or for any loue they beare vnto him. But is it so with the poor man? No; he is never troubled with any such remem-brancers, when death calls him, and sicknesse like vnto *Philips* Page, summons him with a *Memento mori*, he hath a free passage without disturbance. We reade in his-tories, that it is a Custome in some (*) Countries, that when any man is condemned of any notorious Crime, to feast and fat him, that he may vndergoe and endure the greater torment; Even so doth God deale with the rich covetous man, he giues him riches as the (†) *wife-man* saith, to his hurt, that when he is pleased to take ei-ther him from them, or them from him, his griefe and sorrow may be the greater, for the more he hath, and the longer he hath kept them, the more vnwilling will

(d) Beatorum in sua miseria reputandus est pauper, quam di- ues in opibus Sophisticis, & gloria seductrice. Cumu- lus enim diuitiarum in cumu- lum miseriae transmutatur est, quorum cruciatus ille im- patientius sustinebat qui diu- tiis & delicatis huius uitae desiderabilibus assuevit se: illi in Evangelio qui ad refri- gerium linguae ardentis di- gitum Lazari postulabat, dictum est, recordare fili, quia receperis bona in uita tua, & Lazari nullum malum.

Certe apud pauperem Chri- stum preciorum est simul pauperis, quam diuitum. Chri- stus pauper & pauperum victi- mis filius pauperes elegit in Apostolos, nec domum Re- gis introire dignatus est, ne honorare diceretur. *Eccl. 5. vers. 13.*

Eccl. 5. vers. 13.
Iste enim uoluit non uol-
lebat in honorem suum
ut non esset in honorem suum

(e) Mos Aegyptiorum fuit, ut illi de quibus sumenda erat pana, pridie quam darentur neci, canam ex regis mensa acciperent.

Plus. in Clem.
Quem visum Caesaris tempo- ribus inualluisse legimus.

Suet. in Domitiano.
(f) Datae sunt multis diuitiae in laqueum & capturam. *Eccl. 5. vers. 13.*

Non tam invidiosum est, ut
 non tam invidiosum est, ut
 non tam invidiosum est, ut
 non tam invidiosum est, ut
 non tam invidiosum est, ut
 non tam invidiosum est, ut
 non tam invidiosum est, ut
 non tam invidiosum est, ut
 non tam invidiosum est, ut
 non tam invidiosum est, ut
 non tam invidiosum est, ut

(37) Matrimonium inter
 aurum & argenteum, est di-
 vorcium inter Deum & ani-
 mam. *Augst.*

Per multas tribulationes in-
 trant iusti in gloriam Dei:
 divites cum multis cruciati-
 bus acquirere sibi gehennam
 fluunt.

(38) Miser est omnis ani-
 mus vinculis amicitia rerum
 mortalium, & dilanatur cum
 eas amittit, et atrequam eas
 amittit.

Augst. lib. 4. Confes.
 Non tam invidiosus in ad-
 vceptu, quam molestus in de-
 scensu est cumulus honorum.

Non tam invidiosus est, ut
 non tam invidiosus est, ut
 non tam invidiosus est, ut
 non tam invidiosus est, ut
 non tam invidiosus est, ut
 non tam invidiosus est, ut
 non tam invidiosus est, ut
 non tam invidiosus est, ut
 non tam invidiosus est, ut
 non tam invidiosus est, ut

he be to leave them. It is no trouble or cause of griefe
 for a man to abandon the societie of him whom he ne-
 ver saw; but either on the high-way, or in a Common
 Inne, or in the Market-place; but to leave a familiar bo-
 some friend hopelesse to see him againe; for *Demas* to
 leave this present world, or *Drives* his Mammon, and to
 be sequestred into a dungeon of darkenesse and misery,
 there to remaine throughout all eternitie, that is torture
 and torment: and this is the Case of the covetous man,
 for what can that man expect when he dyes, that never
 adored while he lived any other God than his (37) *goods*,
 or looked after any other Heaven than earth? certainly,
 nothing els, but eternall woe and misery; so (38) *that*
miserable in his life, miserable in his death, miserable in
 his body, miserable in his soule, and miserable in his
 possessions, vpon which he so much doated, is the cove-
 tous man; for when death comes, he knowes not what
 to doe with it, keepe it he cannot, & leave it he will not,
 faine would he carry it along with him, but his Consci-
 ence tells him that in justice he is bound to leave it be-
 hinde him, to make satisfaction for the many wrongs
 and iniuries he hath committed; faine would he then
 live to make satisfaction, but the sentence of death be-
 ing past, dye he must, faine would he then dye, but dye
 he cannot; for on the one side stands the husbandman
 and disturbes him, calling vpon him for satisfaction for
 the wrong done vnto him by depopulating of the Vil-
 lage wherein he lived: on the other side stands the Citi-
 zen and disturbes him, calling vpon him for satisfaction
 for the wrong done vnto him, for Engrossing of the
 Commodities whereby he was accustomed to get his
 living, round about him stand the poore, the fatherlesse
 and the widowes, calling vpon him for satisfaction for
 the wrong done vnto them; so standing distracted as it
 were, betweene life and death, at length death seizeth
 vpon him, and carries him out of the flame into the fire,

into

or a foure-fold way to live well.

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into an ⁽³⁹⁾ *habitation* prepared of old for such covetous oppressing people as he was, of the torture and torment whereof he had a kinde of taste and feeling before-hand.

Rustic: Sir, it should seeme then, that ⁽⁴⁰⁾ *Aglam* the poore Arcadian Cottager, whose thoughts never trespassed vpon his neighbours ground, nor his appetite vpon his neighbours store, nor his back vpon his neighbours flocke, contented with his little Cottage, his own provision, and the wooll of his owne sheepe, is in better Case than *Gyges*, who ruled and governed over *Lydia*.

Iurid: You know what ⁽⁴¹⁾ *Apollo's* opinion was long agoe, and certainly I am of his minde, that the poore man that hath but little, and hath gotten that little well, is in better Case than he that hath much, and hath gotten it by wrong and robbery; the nights affoord him more rest and the dayes more solace and comfort, the one is ever disquieted in his thoughts, and when he should sleepe he tumbleth and tosseth, and faine would he rest, but he cannot; one while he is affrighted with the dreame of ⁽⁴²⁾ *Caligula*, that *Insipiter* with his great toe kickt him out of heaven. Another while with the fearefull apparitions of such whose houses he had ruined and depopulated; one while againe the light of the Moone doth offend him; another while the darkenesse of the night doth terrifie him; the barking of the dogs, the crowing of the Cocks, and the yalling of the Cats must beare the burthen of his disquietnesse. Whereas in truth all is nor well at home, a sicke Conscience he hath within him, which will not suffer him to take any rest. Whereas the other sleepes as ⁽⁴³⁾ *securely* in the midst of the Ocean vpon a boord, as in a fetherbed vpon firme land, notwithstanding the sound of the Trumpet, the

(39) *Avariciam et rapinam redarguit Augustus proponendo supplicium: si in ignem mittitur qui non dedit rem propriam, ubi putas, mitendus est qui invasit alienam? Si cum diabolo ardet qui nudum non vestivit, ubi putas arsurus est, qui expoliavit?*

(40) *Eleganter Poeta; Praestat supellex sobria. Recteque parva recula, Quam rapta per vim divitiu Fastidiosa copia.*

Quod vulgariter exprimitur. Cum dat olivula mensa minuscula, pace quiescat. Ne pete grandia, laurumque grandia, lute repleta.

(41) *Gyges Rex Lydiorum quassavit ab Apolline, an aliquis se beator inveniretur, cui ille Aglam praeferebat qui erat Arcadium pauperissimus, nec terminos sui apelli unquam excoherat. Valer. lib. 2. cap. 1. Sensit Alexander testa cum vidit in illa*

Magnam habitatorum, quamvis felicior hic qui Nilcuperet, quam qui totum sibi posceret orbem!

Lucr. de Divitiis.

(42) *Suet. in Caligula. Tumulatus attonitus pectoris quatit, Penitusque volvit, rapior, sed quod nescio; Sed rapior; Tonat dies ferendus.*

Seneca, in Thyest.

Quasi pateant pectora ditum. Quancos intra sublimis agere Fortuna metusque!

Seneca, in Hercules Octavo. Vide Tacit. Ann. lib. 6 cap. 1.

(43) *Ecclesiast. 5. vers. 12. Cespes Tyrio mollior ostro. Solet imparides ducere somnos. Seneca, in Hercules Octavo. Illi blanda quies, dulcesque sub arbore somni; Non sicco illectis, tardisque papaveris hamis. To summon timely sleep he duth not neede, Egyptes cold rush, nor drowne Poppie sedde. The sweetes milde murmure as it gently rustles, His healthy limbes in quiet slumber bushtes.*

Mens sana in corpore sano.

(41) Si cogitationes ejus
essent venti, desideria ejus
aqua, multo periculosius es-
set in animo eius navigare,
quam in alto mari.

(42) Cum inter physicos
questio esset, quid præcipue
conferret oculorum perspi-
cuitati; cum alij fæniculi af-
starum, alij vitri vsum dice-
bant, alijq; aliud. Actius rari
vir ingenij & facetus, aiebat
inviriam. Protulitq; statim
Ovidianos illos verius;

Fertilior seges est alienis
semper in arvis,
Viciniq; pecus grandius
vber habet.

(h) Qui potius dubias ra-
bularum pabula lites
Quam moveat, mavult ce-
dere iure suo.

(i) Quod sis esse velis nihilq;
malis

Summum nec metuas diem
nec optes.

Mars lib. 10. epist. 47.
Esto quod es, quod sunt alij,
sine quemlibet esse,
Quod non es nolis, quod po-
tes esse, velis.

That man that ernt content
would finde,

Peto his fortune sit his minde.

(k) Nihil tam lautum, quod
nausea non reddat insipi-
dum. *Petrarch.*

Vescuntur lautius, et vestiun-
tur insignius divites quam
pauperes, sed non vivunt me-
lius nec diutius, nec lautius,
& quod constat, nec securi-
us, nec honestius, certe nec
sanctius: pro his omnibus vi-
vunt, quo excellent, pomposius,
hoc est, stultius
vivunt. *Petrarch.*

report of the Canon, and the raging of the roaring Sea;
and why? Marry, because he hath an honest true heart
in a sound and solide body. So that without doubt the
night affords him more solace than it doth the other.
When the day appeareth, the one is (41) *distracted* with
a multitude of *businesses*, & which to doe first he know-
eth not; one while he goeth forth, & presently he makes
a stand, something is left undone which should have
beene done before he came forth; anone after he better
bethinkes himselfe and goes forward, and is taken sud-
dainely with a dropsie, thirstie, exceeding thirstie he is,
but after what? after profit, pleasure, and promotion,
and nothing but his neighbours house, his neighbours
wife, his neighbours (42) *goods, fortunes, & preferments*
will quench his thirst: whereas the other is never parcht
with heate, or pincht with cold; never molten with a
desire of having, nor frozen with a despaire of not ob-
teyning, he never lookes after *potentium superba palatia,*
nec (43) *formidata iudicum subsellia, nec alicujus dedecus &*
rhinam, the stately buildings of the mightie, nor to sit as
Iudge in the Consistory, nor to rayse himselfe by the
ruines of any; he knowes that nature is contented with
a little, that the chiefest happinesse is to enjoy God, and
the best meanes to attaine thereunto is to deale with all
men as he would be dealt withall, and to liue contented-
ly in that (i) *state* and condition of life vnto which he is
called, and therefore his chiefest care is *ut bene actam*
vita fabulam, pulchro sine concludat; that he may liue and
dye well: When dinner time appoacheth, the Table of
the one is furnished with varieties of all kindes of dain-
ties that the season can afford, and no attendants are
wanting. *Circumstant canes aulici, muresq; domestici, &*
adulatorum turba, but what is he the better for it; in the
midst of all he sits like *Tantalus*, and is (k) *troubled* ei-
ther with an extreame winde, or an extreame heate, or
an extreame cold: either he is puffed vp with a tympanie
of

of pride and ambition, and is plotting of treasons, and rebellions, or inflamed with the heate of envie and malice, and is thinking how to enveigle and circumvent his neighbours; or is frozen with the cold of distrust and despaire of not effecting and bringing to passe, what he hath mischieuously imagined and conceived, so that nothing will downe with him, one while he desires to taste of the Venison, but downe it will not, it is not seasoned or baked as it should be: another while he desires to taste of the Pheasant or Partridge, but they relish not with him, they are not roasted as they should be, the poore Cooke must suffer for it; when as *G. Low* when he did best, never did better; and when indeede there is no fault in him, but the fault is in the stomacke, occasioned by reason of the extreame winde, heate, or colde. Whereas the other appoints no set times for eating, when his stomacke serues him he falls to his meate, and when he is (1) *dry* he takes vp the Cup and drinckes, and not before, he never sends into forraine parts for Oliues and Capers to sharpen his appetite, all his care is to get provision at home to take away the edge of it: as for sawces he looks not after them, better (2) *sauces than Spaine or Portugall* can afford, he carries alwayes about him; his Table is like vnto the Table of (3) *Epaminondas*, and is seldome burthened with varieties, or with more than an individuall; he commonly hath but one dish, and if it chance a second to be added to make vp a number, it is a gawdie and festivall day; he feeds heartily, and is never troubled with *status hypochondriacus atra bilis* or *melancholia*; riseth contentedly, and goes about his worke chearefully; when dinner is done, the one betakes himselfe to his old trade, and his old diseases betake themselves to him; ever (4) *bibbing* he is, yet never satisfied, ever gaining, yet never hath enough, and so continues vntill Supper-time: the other likewise betakes himselfe to his trade, which is *inter musas & liberalia*

(1) *cui ne fuit vinum
Ance scimpotus, nec cibus
ance famem.*

(2) *Optimum condimentum est fames.*

(3) *The Table of Epaminondas never tasted treason.*

Plutarch in Licurgo.

Insidiator abest mensis, nec lancibus aureis

Toxica decipiunt.

Nec circumstrepat rancidis clamoribus amens

Turba Togatorum.

In golden platters never drest be like

For sweet Ambrosia, deadly Arsenicke.

(4) *Ambitio est hydrops, cui non est terminus, inquit Nunc plebeius exat, jam diadema cupit.*

For which alas, the brother kills his brother.

The Syre his soune, the soune his sye, and mother

The man his wife, the wife her wedded Peere;

The friend his friend; O what a hell is here.

Bartas,

beralia studia, & novarum rerum inventionem & veterum memoria tempus consumere, to learne to liue and die well, and in this he continues all his life time; when Supper-time approacheth, the one betakes himselfe to his accustomed *Crapulam*; his Table is furnished as it was at dinner, and the same attendants, with many more, Pipers, and Fiddlers, and Singers, and Maskers, must then be had to make him merry; and Wine must be drunke in full Bowles; but alas, these affoord him no ease: the fire casts a greater heate after that water hath beene cast vpon it: the Ague takerh faster hold vpon a man after he hath revelled vpon his good day; and the Current rageth more violently, after it hath beene stopr: (44) *pleasures, delights, and jollities*, doe adde fuell to the fire, administer materialls for the discaise to feede vpon; and courage to the Current, to runne more swiftly: the wound putrifies and corrupts within, whilest it is slubbered over, and made faire to the eye onely: and this is the Case of the Covetous man. The other likewise, he betakes himselfe to his accustomed dyet, which is either to eate nothing with (45) *Plato*, or very little, according to the Rules of (46) *Galen* and *Hippocrates*, and which of these two is the happier man, judge you.

Rustic: Certainly, if I be Iudge, I must adjudge as all our Countrey doth (notwithstanding any thing you haue said to the contrary) the rich man to be the more happie man, for that every where, both in Countrey and Citie, he is cleped by the name of a good man, and is honored and reverenced, when the poore man is neglected and despised; and for evident demonstration, I will tell you what I saw with mine eyes. Not long since being in the Citie, it was my chaunce to come into a Barbers Shop, where I beheld two men attending the Barber to haue his helpe for the cutting off their haire; the one was rich, and had his purse full of Crownes, the other poore, and had not a penny in his purse; the Barber

(44) *Caneus, vinum, somnus, commotiuunculas illas primas non raro sanarunt: iræ, doloris, amoris, at namquam ægritudinem, quæ rades egit & fixit pedem.*

Epist. lib. 1. de consil.

Ve medicamenta minus valida non extrahunt humore noxium, sed movent; sic vana hæc delectatio irritat in nobis fluctum libidinum & adauget. *Ips: ibid.*

Non domus et fundus, non æris acerrus & auri, Egroti domini deduxit corpore febres.

Horat. lib. 1. Epist. 3.

Sincrum est nisi vas quodcumq; infundis accipit, Sperne volupates; nocetempta dolore voluptas.

Horat. ibid.

(45) *Nulla modo mihi placet bis in die comedere, & bibere, dixit Plato.*

(46) *Ex magna cæna, stomacho fit maxima pæna: Si vis incolumem, si vis te reddere sanum, Parce mero, cænarum parum.*

The golden way is now the way that leades vnto the Temple of honour.

Rustic: Certainly, the fraternitie of *Brokers*, as you terme them, are in the right; for in most parts of our Country, if a man haue no (*) *money*, let him be as just as *Aristides*, as learned as *Homer*, as valiant as *Hector*, as wise as *Salomon*, yet we value him not.

(*) Non me praterit (inquit *Petrarcha* ironice) quia nam esse solent avarorum monita ad liberos, ad amicos, ad contubernales: quantum sit pecuniar, tantum est nobilitatis & glorie: perdidit pecuniam fidem perdidit.

*Quantum quisq; sua nummorum servat in arca,
Tantum habet & fidei.*

If we are rich enough, we haue credit enough, and can doe any thing we say; wherefore if at any time, wee meane to overcome an enemy in the field, we arme our selues with (*) *silver weapons*, which haue this power in them to peirce and make way through any Armour, be it Pistoll, Musket, or Cannon-prooffe, & to vanquish our enemies, though they doe exceede vs in multitude, as the *French* did the *English* at the Battell of *Poytiers* and *Cressy*; by drawing them vnto vs, as the Sunne doth the vapors, and the fire the moysture. Therefore if at any time wee besiege a Citie, or any Hold or Fortresse, if we can but send an (*) *Asseloden* with gold into it, it will make way, though the gates be of iron, and the walls of brasse. So that in the time of warre wee are confident, there is no such weapon as money is, what ever it be in the time of peace.

(*) Argenteis pugna telis,
ac omnia vinces.

(q) Omnis Castellæ hæc Machina desiciens in quæ Asseloden omnis possit affluere. Hæc hæc, minimum regiam pecuniam, & aurum. Sane tria quæ vincunt omnia.

Nel tam multum est, quod non expugnari pecunia possit. Hæc hæc, minimum regiam pecuniam, & aurum. Sane tria quæ vincunt omnia.

Invid: It is an excellent weapon in the time of warre I must confesse, and that (*) *Alexander knew well*, who would at no time part with his readie money, but vnto his Souldiers: but how many haue wee heard of in the time of peace, whom their riches haue caused to haue beene made fooles vpon record, who otherwise might haue past for as wise men as their neighbours. How many haue we heard of, whom their estates haue brought into misery and confusion, and made their owne Chil-

dren

dren become their butchers and executioners? Doe we not reade of a Citizen of *Perice*, who being banished for a misdemeanor, and Proclamation made, that whosoever could bring his head, should haue his estate, his son onely being made priue where he made his abode, to gaine his estate, became his executioner? Doe we not reade of *Veslar*, a King of *Gothland*, who by his greedie Couetousnesse, having heapt vp an abundance of riches, and for that cause being had in Contempt of all men, that his sonnes thinking he had lived too long, seized vpon his treasure, set fire vpon his house, & burnt him, with all his familie? Doe we not reade that it was *Cyrus*, his great revenue that set *Cyrus* teeth on edge, and made his body indefatigable, vntill he had subdued him? Doe we not reade, that it was *Crassus* proud speeches (being the greatest man of wealth in his time) that no man was worthy to be acquainted rich, vntill he had his proper goods he could maintaine an Army; that drew the *Parthians* vpon him, and made them neuer to giue him over, vntill they had overcome him, and filled his mouth with gold, after which he so much thirsted? Doe we not reade againe, that it was the Couetousnesse of the *Iewes*, that caused twentie thousand of them at a siege of *Hierusalem* vnder *Vespasian*, to haue their bowells ript vp, and be massacred? And doe we not reade in *Diodorus Siculus*, of the Citizens inhabiting the Islands in the *Spanish Seas*, to haue cast all their treasures into the Seas, fearing they might be motives to draw a foreign enemy vpon them, or to make them fall fowle one vpon another? So that you see, the golden way is not alwayes the surest and safest way.

Rustic: Though some haue perished in that way, and by their greedie Couetousnesse, haue pulled their houses vpon their heads, yet, I hope, you will not blame that man that having a long journey to goe, maketh some provision to relieue him in his journey, & relyeth not wholly vpon fortune.

Isaiah: Mistake me not. I condemne him not; for as I hate to see an old man covetous, so I loue to see a young man provident. I cannot but commend him, who having a journey to goe, makes provision to succour him in his journey; but for him that is at his journeyes end: for an *(*) aged Father*, whose head age hath dyed into a silver dye; whose teeth with age doe fall from him, as the leaues in Autumne from the trees; whose eyes with age are sunke into his head; whose sight is become dimme and darke; whose hearing with age is become thicke and hard; and whose body stands *(*) tottering* at the mouth of the pit, ready every houre to fall into it; for this man to make provision as if he were to goe as long a journey as *Metuselah* went; that I condemne as a kinde of distrust and diffidence in the providence of God.

Rosie: Sit, what would you haue a man doe, or how would you haue him liue?

Iurid: Go to *Theob*: and he will tell you; it would be deemed presumptio in me to vndertake such a taske: Yet I will tell you freely; what I haue heard him say: If thou be a head of the Church, liue like thy selfe, as God hath placed thee in degre aboue others, so be thou in thy conversation, a light and lampe vnto others; keepe *(*) hospitalitie*; giue almes vnto the poore, and doe some deeds of charitie; it is thy dutie so to doe; for so much is enjoyned thee by the generall Councils, and by the sacred Scriptures. Read over the generall Council held at *Paris*, vnder those two Emperors *Leo* and *Lotharius*, in the yeare of our Lord 8293; and there thou shalt finde, how that thy *(*) houses* are not thine owne; but the houses of the poore; and that if a lay-man entertaine one, two, or some few, he doth fulfill and keepe the lawes of hospitalitie; but vnlesse thou giuest entertainment to all, especially to the poore and needie, thou dost not. Looke againe into the sacred

(f) De senili avaritia quid efficacius dici potest quam quod ait *Cicero*: potest quidpiam esse absurdius, quam quod via minus restat, et plus viatici querere? & protectio illud Senecae; nec multum opus nec diu; cum in omni aetate verum in senectute verissimum. *Petr*: orat. de avari. viand. *(*)* *Pal* me detinuit morbus (inquit *Chrems* in *Comedia*) rogas vnde senectus ipsa morbus est.

Tertul. in *Phorm*. Ante senectutem (inquit *Seneca*) curavi vt bene viverem, in senectute vt bene moriar. *Seneca*, *Epist*. 62.

()* *Porta* patens esto; nulli claudis honesto, scripsit quidam Prior liberalis in portam suam: cuius successior mutavit punctum & scripsit.

Porta patens esto nulli, claudis honesto; sed propter vnum punctum amittit prioratum.

(t) *Episcopi* domus (vt ait *Hyperonimus*) omni communis esse debet hospitium; laicos aut vnum, aut duos, aut paucos recipiens, implebit hospitalitatis officium. *Episcopus* nisi omnes recipiat, inhumanus est eo scribitur.

or a foure-fold way to liue well.

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Scriptures, and thou shalt finde it to be thy dutie to be

(4) *philanthropus* & *philanthropus*, a lover of hospitalitie and of good men; performe thy duty then, and thou shalt loose nothing by it, thou shalt haue good will amongst men, and honour and glory in heaven in the last day, when it shall be said vnto thee, *I was a stranger, and you receiued me.*

If thou be a subordinate Minister, liue thou like thy selfe, puzzle not thy selfe with the affaires of the

(48) *world*; it is not sutable to thy profession; thou art a man of God, and every action of thine is an instruction to the people; how canst thou reprove vice in another, when thou thy selfe committest the selfe same thing?

how canst thou say to the worldling and (*) *Covetous person, Lay vp your treasure in heaven, where the moth and Canker fret not, and where theenes cannot breake through and steale;* when thou thy selfe art ever groveling and poring vpon the earth? How canst thou say to the drunkard, leaue of thy drinking, when thou thy selfe delightest in no place more than in Tavernes and Taphouses?

How canst thou say to the ambitious, desist from thy ambitious thoughts, whilest thou thy selfe thinkest thy selfe never (*) *high enough*, whilest another is about thee? How canst thou say to the contentious and malicious, desist from your malicious thoughts, whilest thou thy selfe livest in continuall strife & contention? How canst thou say to the fornicator, desist from thy fornication, when thou thy selfe livest in Adultery? These things,

with many more, are put home vpon thee in that generall Councell. So that it is thy dutie to giue good Example, by a vertuous life and conversation; otherwise thou shalt (*) *pull downe* with one hand, what thou raisest with the other. If thou be a publike Magistrate,

liue thou like thy selfe, now is the time to (*) *show thy selfe*: if thou be vertuous, thy vertues will shine like the Sunne, and cast a greater lustre: if thou be vicious, thy vices will like a (*) *Contagion*, spread themselves among

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(d) : Timoth. 1. 3.

(48) Cum honestatis Ecclesiasticae speciale decus esset, à carnalibus longe fieri actibus alienum: his secularibus negotiis immisceri manus Ecclesiasticas negotiis deputatas grave ac sordidum putamus. Vid. Confess. Osborni in Liturg. sub titulo, ne Clerici jurisdictionem secularium exerceant.

(e) Non potest dicere sacerdos amatoribus mundi, ebriosi, ambrosii, contentiosi, rixosi & adulteriosis, futurum cogitant iudicium, cum ipse non formidet.

(f) Ambitioso quicquid est, quamvis amplum sit, ad eorum parum est, cum est aliqual amplius, cum illi non quibus praesunt, sed à quibus praecedantur, inspicunt.

(g) Semper nocentissimi omnium habitus qui veneno ex templo, seu mosu vipereo nocuerunt.

Petr. lib. 9. verum simi.

(h) Non pecus vilis potest intraspici verba magistratus praequam gesserit.

Sylvest.

(49) Cum semel impuraverint in fontibus vnda 3.

In stravijs alias quis fore speret aquas.

Vi Capite aggroto sacro descendit in arum,

Morbus

Sic in rura nefas sese dirigit: ab aula,

the multitude, defects in an empty vessel appeare not, but being filled with water, they quickly shew themselves; pure gold cannot be discerned from base metall, but by the touch; the yeares of thy Consulship will like a touchstone try thee, whether thou beest like *Cæsar* or *Bibulus*, active or idle, hospitable or Covetous, good or bad, and the poore will be the Trumpets and Heralds to proclaime and sound thy name and fame vnto the world. Exhaust not then the common (* *treasure*), nor rayse thy selfe by ruining of the poore. If thou be a private man, liue thou like thy selfe, be not so eager after the poore vanities of the world, as if thou wert borne to no other end or purpose, but to rake and scrape together; nor yet so retyre thy selfe, as if thou wert borne onely to eate, drinke, and sleepe: if God hath endowed thee with abilities of bodie and minde, shew the fruit thereof in thy life and conversation: Deserts and solitary places are provided for the Savages, and the Cloysters for (4) *Monkes and Fryars*; but for men of action, there are Cities and Villages provided. It was a good and holy resolution of *Hilarion*: *Hilarion* having cast out a legion of devills by the spirit of God out of *Orion*, *Orion* to shew his thankfulness vnto him, would needs haue rewarded him with some gratuities, which *Hilarion* perceiving, in some indignation asked him, whether he never read or heard what befel *Gebezit* and when *Orion* still pressed him to accept of his gift, he made him this further answer; Why should I that haue (30) *left mine own*, accept of yours: and when a third time, he pressed him to accept of it, and to giue it to the poore; he answered, who should better know how to dispose of yours, than your selfe, and who should better know who had most neede than you, who walke through the high wayes, and Cities, and Villages; as for my selfe, I liue in a Cloyster, and what I doe I must doe by others; but you may make your owne eyes your overlords.

(*) Nullum vitium (inquit Cicero) reus quam avaritia, praesertim in principibus, & sem publican gubernantibus: habere enim quæstui sem publican, non modò suspectum, sed sceleratum, etiam & nefarium.

Cicero lib. 1. Oficij.

(1) Maxima virtutis laus in agendo valet.

Magnanimi haud laus est in inani faciendo mereri; *Pericles* & *Almachius* talia forte decern.

(30) Nemo negligens in re sua; praesumitur diligens in re aliena.

overseers. This was a holy resolution, and did well become this good man, because he was a man of God, and had sequestred himselfe from the affaires of the world: but for a secular man, that should be a man of imployment, to sequester himselfe from the affaires of the world, and to sit Sunning himselfe with the *Cynicks* all his life time, I cannot commend it in him: *Diogenes* was named by the name of a dog, and well he deserved it, because he would not endure the company of men. The sentence of *Iupiter* was just vpon the snayle, when *Iupiter* had curiously invited the snayle, with the rest of the creatures to a feast, when all other came, the snayle stayd at home, which *Iupiter* taking ill, would needs know wherefore he came not with the rest of his neighbours: vnto whom the snayle returned this Answer, *Neui, Iupiter, nusquam gentium deliciar optabiliores, quam domi*; certainly, my meate never telliseth so well with me, as it doth at home: but he received a condigne punishment for his carelesse neglect, because he loyed home so well, his punishment was that he should never depart from home, but should carrie his house vpon his backe. It was an vnseemely answer which *Diogenes* gaue to *Alexander*, when *Alexander* was pleased to stoope so low as to come vnto him, and to tell him, that he vnderstood he was in want, and that he was come to supply his necessities: he had not the manners to thanke him, but expostulates the Case with him, whether of the two wanted most, he that wanted but a (1) scrip or sackell, or he that wanted Countries or Kingdomes? *Tyanicus* might well haue accepted the gift which *Vespasian* sent vnto him, without any disparagement, and forborne to haue given that Answer vnto him which he did, which was, that he would be pleased to turne his Curtesies another way, vpon the greedie and covetous, that looked after such things, as for himselfe he had enough, and looked after no more. For as to
look

(1.) Vter nostrum plus
 eget? ego, qui vixit per
 nil desideria, aut tu qui non
 es contentus paucis rebus.

looke after every thing is greed^e Covetousnesse; so to
 looke after nothing is carelesse wretchednesse: our de-
 sires therefore and affections, should be guided by the
 rules of reason and discretion; if they be dull, they
 should be quickned and rowled vp with the thought of
 penury and necessitie; if they be too free, they should
 be curb'd and kept in with the thought of shame and ig-
 nominie; for as he cannot be but a poore man, and fall
 into misery, that having nothing cares for nothing; so
 he cannot be but a dishonest man, that having all things
 is contented with nothing: for him that hath but a little
 to refuse a reward from him that hath more, and can
 better spare it than he want it, it will be accounted folly
 or arrogancie in him; but for him that hath enough, to
 be catching and snatching from him that hath not, it
 will be accounted base covetousnesse & crueltie in him.
 An example of abstinence in this kinde wee may take
 from *Tamerlaine* without disparagement; *Tamerlaine*
 being told that a Countryman within his Territories
 had found much treasure, he caused the same to be
 brought vnto him, which he perusing and finding by
 the effigies and inscription, that it was the Coyne be-
 longing to the *Romanes*, and not the proper Coyne of
 his Country, he caused the same to be delivered backe
 againe; saying, What God had sent vnto him, he would
 not take from him: the poore man had neede of it, and
 therefore was it given him. The like patternes may we
 take from divers others. When *Dionysius* vnderstood
 of a great rich man that had much treasure, and put it to
 no other vse than the ⁽¹⁾ *Athenians* did, he caused his
 house to be ransackt, and a great part of his treasure to
 be taken from him; which when the rich man saw, he
 was at his wits end, and being desirous to know what
 offence he had committed that he should be so vsed; it
 was told him, that *Dionysius* tooke it ill that he should
 hord vp his treasure, and put it to no vse, he having
 daily

Plutarch. in Dionysio.

(1) *Anacharsis olim scitè
 de Atheniensibus dixit, non
 esse eos uti duntaxat ad nu-
 merandum.*

(o) In the year 1564. on the 20th of Octob. Charles the fifth resigned the Kingdome of Spaine to Philip his sonne, with great Ceremonie at Brusell. The year following, on the 7th of Septemb. he resigned his Empire to Ferdinand his brother, and betooke himselfe to a Monasterie neare to Placentia, in the Province of Extremadura.

(p) *Plutarch. in Solon.*

quam tam bene contentus fui, quàm eo tempore quo negotijs civilibus relictis ad libros meos veluti bonos socios vita mea reverti, I never received so much contentment in any thing as in looking over my Bookes in my studie. Charles the fifth, a puissant and a mightie Prince, of whose magnanimitie the *Antipodes* were sensible, having past the blustering time of his youth, and composed all the differences between him and Francis the first, contemplating the vanitie of the world, forsooke all, (*) resigned his Kingdome to Philip his sonne, and his Empire to his brother Ferdinand, and betooke himselfe to a Cloyster, taking foure servants onely along with him, to waite vpon him. *Aristarchus*, a man of great account among the *Thebans*, was vsed to say, *Quid optes, aut quid fugias nescis, ita ludit tempus*; What a man should desire, or what a man should eschew, he knew not, times were so fickle, and therefore his resolution was, if he could but get a little meate and drinke, and a few Cloathes, he would be therewith content. *Dioclesian* and *Maximinian*, brothers rather than Copartners in the Empire, so lovingly did they liue and rule together, voluntarily laid downe their Crownes both in a day, and betooke themselues to private liues. The (v) *seaven wise-men* of Greece, one after another refused the golden Table that was taken vp by the Fishermen of *Coo* in *Milefia*: the Case was thus; a certaine man having bought the next draught that should be taken vp by the Fishermen; it fell out, that in the draught there was a golden Table taken vp, and to whom it should belong, grew a question: the Fishermen pretended that it did belong to them, for that they affirmed they sold but the Fish that should be taken; the buyer pretended that it did belong to him, for that he affirmed he bought whatsoever should be taken in the next draught: whereupon by Consent the matter was referred to *Apello* to be decided, who to put them both out of strife did ad-
judge

judge it to the wisest man of *Greece*, and so by a generall Consent it was given to *Thales*, but *Thales* would none of it, but put it off to *Bias*, *Bias* refused it; and put it off to *Pyttacus*, *Pyttacus* to another, and he to another, vntill at length it came to *Solon*, *Solon* resigned it to *Apollo*, and desired him to dispose of it to some other; for that he tooke no pleasure in it. These men thought them to be most rich, that were endowed with most wisdom, most patience, most temperance; vertues that could ad yeares to their dayes, and prolong their liues: as for gold and silver, they did in some sort neglect, as things which were attended with cares and feares; enemies to the life of man: all the glorious outsidcs, the delicious dainties, and all the vaine pompe and glory of the world they contemned and derided: how did (1) *Epicurus* that hath beene so notorious for a belly-god in all ages of the world since his time liue? did he liue, as *Sardanapalus* did vpon the egges and heads of Partridges, Poppingaies, Pheasants, and Peacockes? No: his ordinary food was bread & water. How did *Crates* and *Antisthenes* liue? did they not contemne and despise the glory of the world, and betooke themselues to a staffe and waller: how did *Phocion*, *Pelopidas*, *Socrates*, *Ephialtes* liue? did they not write (*) *inscriptions* in a Temple at *Thebes* against King *Menim*, for inducing delicacies into the Cities? did they not condemne the *Ionians*, that induced peregrina obsonia & gula novissima irritamenta, second Courses into the world? and did they not make (*) *Lawes*, which they called *leges Cibarias*, and which *Cato Censorius* called *sumptuarias*, for the regulating of excesse in meates and drinckes? and did not *Galen* and *Hippocrates* learnedly Comment vpon those Lawes, and plainly demonstrate, *Est Athletas quorum vita & ars sagina est diu vivere non posse*; those belly-gods that place their happinesse in their throates, can neither haue soundnesse in their bodies, or sanctitie in their soules?

L l a

And

Omnia contemne aliq[uo] potest, omnia habere nemo potest: brevissima ad diuiciam per contemptum diuiciarum via est.

Senec. Epist. 62.

(1) Epicurus summus voluptatis assertor, aqua et polenta victum quaesivit, non quod voluptates averterentur, sed quod in tantis victu se plus voluptatis repeteret aiebat.

Alexand. de Alexand. lib. 3. cap. 11.

(*) Alexand. de Alexand. lib.

(*) This Law Oday. Can: set you in execution, Suet. in Oday. Caesar.

(r) Nil magis prædatur oculos quam ingluviens ventris. *Dionysius* ille terribissimus Sylicæ tyrannus, dum gula vacaret, oculos perdidit.

Infin. lib. 2.

Seneca taliter obiurgat gulosos. *Taurus* (inquit) paucissimi motum iugerum pascuis impletur, vna sylva Elephantis plurimis sufficit; homo & terra pascitur et mari; quid ergo tam insatiabilem nobis natura alium dedit, cum tam modica corpora dedisset, ut vastissimorum, edacissimorumque animalium aviditatem vinceremus? minime.

Senec. Epist. 60.

(s) Mortales primi ructabant gutture glaudem.

(*) Non tam late habites, sed quam late requiritur ad beatam vitam: sæpe vel in palatij regum labor dolorque habitant, & in tugurijs pauperum quietes & gaudium.

Petrarch.

(r) Ea sit vestitus consideratio, ut nec nimium dissolutus sit, quod est rusticitatis, nec nimium mollis, quod est inconstantie, et levitatis. utrimque extremum fugiendus. Siquide *Diogenes* perspicuus Rhodios perelegantes, hic (inquit) fastus est; rursumque Lacædæmonios sordidos, hic alius fastus; rursum idem Cynicus mundiciem Platonis calcans, Platonis fastum calco inquit, cui ille, sed alio fastu.

And did not the (r) *Sicilian Tyrant* forfeit his eyes, for transgressing and infringing of those Lawes? And were not those men and women generally in most esteeme among them, that voluntarily submitted themselves vnto them, and those in most contempt that disobeyed them, and gaue themselves over to gluttony and drunkenness? how did they liue in many parts of the world, before the vse of Corne was knowne? did they not liue vpon (s) *Acornes*, and vpon such things as the Earth brought forth naturally? What habitatiōs had our wise aged Fathers in auncient times, the Philosophers and learned men of the world? or in what houses did they live? did they not live as the *Tartars* doe, and as many of the Inhabitants of the Kingdomes of *Fesse* and *Morocco* doe at this day, in Tents built vpon Plaines, moovable at their pleasure? They built not their (*) *houses* vpon the tops of hills like vnto *Pyramides*, rather to catch the eyes of passengers, than to feede their bellies: their houses were more for vse than for ornament, and were furnished with such materialls as the noble Duke in the Courtier preferred before his rich hangings of Arras and Tapstrie, and his vessels of gold and silyer, that is, with Libraries of Greeke and Latine Bookes, contayning varietie of all kinde of learning: where they might converse with Kings and Princes, and with such of all professions as had beene most famous in their generations in the knowledge of all Arts and Sciences, at all houres in the day: with such Vtensels were their habitations adorned. What Clothes did they weare? their Clothes likewise were not so (r) *curious and effeminate*, as to dazle the senses of silly women: yet not greasie, and like an *Almanacke* out of date, but substantiall, to keepe off the parching heate of the Summer, and the pinching colde of the Winter: their dyet was not so daintie, as to adde fuell to their lusts, but such as did satisfie their hunger, and quench their thirst: they feasted

continually, but their feasts did not consist of varietie of dishes, but of varietie of dainties; and happie was that man that could be admitted thereunto; there was no greedie *Philoxenus*, that to please himselfe would displease his neighbour; nor no man there did eate to please his palate; every mans desires were to haue his eares more expanse, that he might heare more, and his memorie more strong, that he might beare away more; there were never two hands in a dish, nor two tongues walking together, whatsoeuer was spoken was spoken without interruption, and no man would proffer to beginne before the first had made an end, or to disturbe the speaker: merry they would be often and jesting, but their jests were without offence, (*) *elegant, facetious, and void of scurrilities, obscenities, and effeminate ribaldry*; inuestiues were not heard of amongst them, vnlesse they met with oppression, extortion, bribery, corruption, and the like. These vices they lanſt to the depth: and *Iuvenall* was not so jerking as they were then. These feasts were instituted for the Continuance of friendship and familiaritie betweene them, and in requirall of Curtesies which pass betweene each other, and the guests were regularly *sophi & philosophi*, sober, discrete, wise men, no *combibomes*, por-Companions, rumor rayfers, or tale-tellers were hitherto admitted; but if they could fill vp the musicke, beare a part in the Confort, and end a Comedie with some wittie Apophthegme and Conceit, they were welcome guests: their Entertainments generally were such as King *Edward* the third gaue to Sir (▪) *Eustace Rabamont*, the French Knight, at the winning of *Callis*; free and noble, and beyond expectation; and the prime dishes and dainties of their (*) *Feasts*, were *wisedome, temperance, justice, fortitude*, and the like. Of which every one tasted, yet seldome or never but of one dish at one time. Sometimes wisedome was preferred, vpon which every one fed liberally, as vpon a receipt

(t) *Semper hęc ingenuis libertas permiffa est, vt in commune hominū bonū salūbus luderet impune, modō ne licentia exiret in rabiem; lusi hoc in genere diuus Hieronymus, lusi Eliab Propheeta in Idololatrię cultores. 1 King. 18. 7. 17. & Esay. Propheeta. cap. 44. 7. 16.*

Veteres dixerūt duplicē esse salē, nempe Mercurij et Momij (salem Merc: appellarunt facetias lepidas quibus non nocemus alijs: salem Momij vocarunt disteria quibus mordicamus alios.

Scurrilitas est vitium, quod ut iocando modum excedimus, nulla habita ratione aut loci, temporis, aut personarum. Omni studioso lusus est necessarius: nam sicut fatigatio corporis remittitur per quietem corporalem sic fatigatio mentis per delectationem in ludo, quę est quasi quies animę.

(u) *At the taking of Callis the King was stricken with a spear on his knees by this Knight, and so the end the King took him and diuers other Knights prisoners, and beyond his expectation most royally feasted him, and graciously sent him all liberties, and gave him a Chaplain beset with pearls from his own head, by which his clemencie he drew his very enemies into him.*

In this warre the King served vnder the banner of Sir Walter Marnie, and (as my old author saith) greater honour did Sir Walter gaine then doe to himselfe.

(v) *Convivium philosophicum.*

as could in a sort anidate their dayes, and giue them an effence and being with the holy Patriarkes, Prophets, and Evangelists, with the reverend Fathers & Doctors of the Church, and with the learned Naturalists and Morallists of the world, that were departed in peace to their graves long before their great Grand-fathers were borne; by telling them how they lived, and how they dyed; that by their examples they might prudently husband the time present; amend and reforme what had beene amisse in times past, and carefully provide for the time to come. Sometimes Temperance was preferred, vpon which every one tasted liberally likewise, as vpon a Cordiall that could adde yeares to their lives, and prolong their dayes; vnto which every mans purse

(w) *Cautuslibet edere et bibere est, sed cum modo et mensura id paucorum est.*

(x) *Quid sunt regna nisi latrocinia remota iustitia, quæ est legum effectus.*

Augustin.

(y) *Non inuile Consilium, cave ne cui hæc dixeris; nam omne arcanum vnitati comparatur, quæ si progreditur ad binarium, tunc ad multitudinem vergit, et sese multiplicat; idcirco Alexander Ephesiis obsignavit os.*

Quis similis cribro? futilis omnis homo.

Altissima quæq; flumina minimo sono labuntur,

Curt.

Vetabo qui Cereris sacrum vulgare arcanæ.

Horat.

In vno meo commendationibus Spitharus pater of Epaminondas, that he never knew any that knew so much and spoke so little.

would not (*) extend. Sometimes Iustice was preferred, which they did compare for goodnesse vnto the Sunne in the firmament, vnto the soule in the bodie, to the rule of life, affirming there was no such Current to water a dry and thirstie land, no such bond to vnite and tye man to man as this was, without which no (*) Citie, societie, or Common-wealth could subsist. Sometimes Fortitude was preferred, which they did compare vnto a Minerall, more soveraigne than that *aureum potabile*, of which the *Paracelsians* make so much vse of, that in times of greatest danger can afford them ease and comfort, animating them patiently & couragiously to vndergoe that w^{ch} they could not necessarily & conveniently avoyd. (v) *Secrecie* likewise they highly esteemed, especially in things agreed vpon at their solemne feasts, for the good and welfare of their Cities, they knew well that a little vent in a vessell is able to deaden the strongest wine; a little hole is enough to drowne the mightiest Ship; and a babling tongue able to overthrow the greatest designs. Wherefore in matters agreed vpon at their solemne meetings, they were as secret as *Peter King of Aragon*, who being demanded by Pope *Martin* the 4th, what

what he meant to doe with that great Fleete he had provided, answered that if he did but know his shirt did know it, he would cast it off. (*) *Vnitie* and *amitie* likewise they much esteemed, and supposed their Cities neuer to be better fortified, than when the people were at vnitie amongst themselves. Wherefore if any one had bene contentious, they did esteeme him as an alien, not as a Citizen, and studied how to disburden their Cities of him; they knew well, that one scabbie sheepe in a flock, is able to doe more harme to those that are whole, than twentie Shepheards could doe good to the diseased; that one infected man in a pestilentiall sicknesse, was able to doe more hurt to those that were sound, than the whole Colledge of Physitians could doe good to those that were infected; that one ill-affected member in a Citie, that knew the secrets and private passages thereof, was able to doe more harme vnto it, than the whole Councell could doe good. Wherefore if they could not reclaime such a one, they endeoured by all meanes to remooue him. Sometimes liberalitie and affabilitie were preferred, which they did commend as (•) *rarieties*, and did compare them vnto Jewells that could giue a grace and lustre vnto the most deformed bodies, and vnto attractives, that were more powerfull to draw the hearts of the people vnto them, than the Adamant to draw the yron. Sometimes (•) *advice and Counsell* was preferred, which they did compare vnto Salt, seasoning all things, that was first set on, but last taken off the Table, to the heart in the bodie, being the first thing that liues, the last that dyes; to a benediction, that in all services hath the first and last place; to a cup of Nectar and Ambrosia, that warmes and prepares the stomacke before meate, and to a well-made Conserve that closeth vp the stomacke after meate. So that where this was wanting, bread, beere, salt and spoones, and all things were wanting. Pittie and compassion was in great request a-

mong

(1) *Vnitie and amitie most necessary in a Commonwealth.*

Plutarch, in Solone.

Non sic excubire nec circumstantia tela,

Quam tutatur amor. *Clau.*

Hoc eleganter exprimit Scilurus in fasciculo jaculorum.

Scilurus, qui filios relinque-

batur octoginta, cum mortu-

cinus esset, fasciculum jacu-

loru singulis porrexit, iubens

ut frangerent eum; cum id eor-

um possit nemo, ipse iacula

singula extrahens, omni co-

fregit docens illos, si coe-

des essent, permanisuros vali-

dos, imbecilles evasuros si

essent dissociati & distracti.

Plut. in regum *Aphobio.*

Cum pugnant singuli, vin-

cuntur omnes. *Tacit.*

(a) See the effects of libera-

lity, excellently set forth by

Chawcer in his Booke entitled

the Romance of Rose.

Pecunia dare cuiuslibet est,

sed dare cum distinctione

personarum, loci & tempo-

ris, id paucorum.

Affabilitas et Comitas sunt

nullius impendij, amicitiae

tamen magnas conglutinant

exhibita, dissolunt praeter-

missa.

(b) Magnum ornamentum

principi est coronam senum &

Coordatorum Consiliorum

cinctum esse. *Lauprid.*

Thales si volet, Rex esto; ta-

men si de sua ipsius senen-

tia omnia geret, superbum

hunc iudicabo, magis quam

lapiemem. *Liv.*

Princeps in bonis facit, ple-

rumque boni Consilij; idem

testatur *Lauprid.* miserabilio-

rem reipublice statum esse, ubi

Princeps malus, et Consilia-

rij boni, quam ubi Princeps

bonus & Consilij mali.

Significum vntus malus a plu-

rimis bonis corrigi potest;
multi verò mali ab vno,
quantumvis bono, supari
non poterunt.

Leop. in Alexand.

(c) Cuius accidere potest
quod cuiquam potest.

(d) Non ignara mali, mis-
ris succurrere disco. *Virg.*

Ipse iuber summi Rex et mo-
derator Olympi,

Semper ut alterius petferat
alter onus.

Nec magis in toto qu'equi
teor orbe ferinum;

Quam miserum læta mente
videre premi.

(*) *Chaucer.*

(e) Nihil vilius est quam
res regum non intelligere:
unde celebratur dictum *Phi-
lippidis Comiti*; Hic à *Lyfima-
cho* rege liberalissimè tracta-
tus, & rogatus quam fortu-
narum regiarum partem vel-
let sibi communicari; respon-
dit, participè me facias quo-
cūq; volueris, me dō ne se-
creti alicuius.

Non inutile consiliū Poëtæ;
Arcanum non tu scrutaberis
villus unquam:

Commistūq; teges et vino
torrens et ira.

Horat.

(f) 1 *Samuel* 6. *vers* 19.

(g) Patribus vnus merus ne
intelligere viderentur quod
vellet *Tiberius*.

Tacit. lib. 1. cap. 4. annal.

Vide *Apologum* de valpe
gravedina.

mong them, they knew well that what befell to (*) any
one, might befall to every one, and therefore with (d) *Di-*
do in the Poet, they had a fellow-feeling one of anothers
misery. Contentions there were often amongst them,
but they were such as are moralized in the English Poet
in his (*) *Franklyn's* tale. Every one striving with all his
might and power to exceede each other in the doing of
Curtesies, and performing of friendly offices one to a-
nother, who should be most hospitable, and make more
invitations? who should entertaine most neighbours,
and relieue most poore? who should compose most
strifes, and be most readie to make peace betweene such
as were at variance? who should be most forward to
vndertake a commendable and worthy archievement,
and most backward to attempt a dishonest action? most
readie to patronize the good, and most slow to support
the evill: most wise to finde out the subtiltie of the op-
pressor & extortioner, and most simple to offer the least
wrong to the innocent: in a word, who should be most
observant of that golden Rule of Moralitie, not to offer
that to another which he would not haue done to him-
selfe. (*) *Matters of state* they lookt not after; they knew
they were standing & reserved dishes, which *Alexander*
had provided for his owne palate, and commanded that
no man vnder the degree of *Craterus* & *Ephesion*, should
presume to prie into them, vnlesse they would incurre
the danger which the men of (f) *Bethshemesb* did in pry-
ing into the Arke; and therefore with the wise Senators
of (g) *Tiberius*, they did oftentimes professe they had
dined and supped when their stomackes were emprie;
because they would not haue *Tiberius* haue the least sus-
picion of them, that they gaped after the dishes which
he had reserved for his owne palate. Prodigalitie they
cared not for, they knew well that though it did delight
the taste, and tickle the palate, yet it engendred nought
but corrupt, waterish, and melancholike blood, which
would

would quickly wafte and fade away ; and therefore this faying went Currant amongst them, as nothing can fa-
vour of greater intemperance, than for a little pleasure
which vanifheth in the throate, to adventure the health
of the whole body ; fo nothing can faviour of greater
(^h) *madneffe and folly*, than to wafte an estate to be ac-
counted a braue fellow for a fhort feafon, when he fhall
be accounted a foole ever after. Oftentation they lookt
not after, they knew it to be a meate that would fet the
whole bodie on the Tenters, and produce nothing but
noysome and ill-smelling favours ; and therefore aptly
compared it to winde in the belly, which being evacua-
ted, becomes vnflavoury to every one but (ⁱ) *to him that*
vented it. So that if at any time they met with a Ro-
thomontatho, fuch a one as *Caftilio* hath well fet forth
in his Courtier, that would be talking of Armes vnto
Ladies, every one ftopt his eares, as they did vfe to doe
their noftrills againft ill-smelling favours ; for they did
vfe ever, rather to affume too little with *Cato*, than too
much with *Thrafo* to themfelues ; they delighted not to
garnifh and fet forth their difhes with leaues: words they
compared vnto leaues, which had their (^k) *bloffomings*
and buddings, their ripenings & fallings, and were fub-
ject to be blowne away with every winde; and therefore
in a ftile that the meanefst Capacitie might vnderftand
them, not in tropes and figures, riddles and obfcurities,
or in phantaflicke or pedanticke termes, did they ex-
preffe themfelues. Sloth and idlenes they did efchew
as two dangerous rockes and gulfes, that would dafh
them in peices, and swallow them vp quicke, without
leaving any manner of remembrance behinde them.
Hatred and intestine malice never came in in any fer-
vice, but was as lothfome as Swines flefh to the *Jewes* ;
If any offence had beene given that was not of an high
nature, fubmiffion was ever held a fufficient fatisfacti-
on.

(h) Subitæ largitionis co-
mes penitentia: nimis han-
riendo fontem ipfum exhau-
rit; & liberalitate liberalitas
perit.

Lipsi lib. 2. polit. cap. 17.

(i) Suis cuiq; crepitus be-
nè olet.

Laus in proprio ore frefcit.
By the Law of Armes a Brag-
gaducia is branded with a di-
minution in his coater a poynt
dexter paried Tenet is due vn-
to him.

Res ipsa loquatur, nobis ta-
centibus.

Seneca.

Non sua laudabit studia, aut
aliena reprehendit.

Horus.

(k) Vt filvæ tolijs pronos
murantur in annos,
Prima cadunt; ita verborum
vetus interit ætas.

I know that in forme of speech
is change,
Within an hundred yeares, and
words the

That bidden price, now won-
der nice and strange.

Chawcer.

Melius est (inquit August.)
vereprehendat nos Gram-
matici, quàm non intelligant
populi: idèq; maluit dicere
os ossi quàm os ossis, vt fa-
cilius intelligeretur.

August.

(1) You Kings that beare the
sword of iust holistie,
Pursue the proud, and pardon
true humilitie;

Like noble Lyons that doe ne-
ver flow,

Their strength and stomache on
a yielding foe. *Bartas.*

Posse, & nolle, nobile.

Paucere subiectis, et debella-
re superbos;

Semper in bellis iussit *Cyrus.*

(m) At lupus, et turpes in-
stant morientibus viri.

(n) Aulicus interrogatus
qua arte in magnatum culum
offensus, respondit, iniuri-
as ferendo et gratias agendo.

(o) *Sueton. in Augusto.*

Optima iniuriarum vltio est ob-
livio.

The Ass that beares the bur-
then, must haue leane to bray
under it; was the answer of
Francis the first, to certaine
Courtiers, who moved him to
punish some common people, that
spoke irreverently of him.

Nobile vincendi genus est
patientia, vincit

Qui patitur, si vis vincere,
disce pati.

(p) Tiberius vpon a time bea-
ging certaine persons speaking
irreverently of Augustus, ac-
quainted him therewith: so
whom Augustus answered, let
it not trouble you Tiberius,
that any man speaketh ill of vs;
it is sufficient that no man is
able to doe vs harme.

Sueton. in Augusto.
Verissimum est, quod dregium
est audire male cum facias
bene. *Plus, in regis Apoph.*
(q) Insuaves ad omnem vi-
tam consuetudine, superciliosi
et caperata fronte magistrum.

(52) See Avarice excellently
described by Chaucer in his

(1) *Corpora magnanimo satis est prostrasse Leoni;
Pugna suum finem, Cum jacet hostis, habet. Ovid.*

The Lyon is as kinde to those that yeeld, as cruell to his
foes; but (m) *Wolues and Beares*, nothing will satisfie
but blood, blood; they accounted it the greatest glory
for them that could be, to deserve that *Encomium* and
noble testimony which *Tulley* gaue of *Cesar*, to haue a
memory never to forget any thing but (n) *injuries.*
Augustus his (o) *moderation* by which he drew his very
enemies, the *Indians* and *Scythians* vnto him, they had in
great admiration; for with this they alwayes cured the
venomous biting of mad dogges: one while they made
vse of the Antidote by which *Augustus* expelled the
poyson of *Iunius Novatus*, and *Cassius Patavinus*: anone
after of that by which he preserved himselfe from the
fury of certaine persons, of whom he came to haue no-
tice by the meanes of young (p) *Tiberius*. Pride and ar-
rogancie they never touched or tasted of, but esteemed
it as a (q) *Nettle in a Nosegay*, which deprived the rest of
the flowers of their proper worth and vertue.

*Si tibi copia, si sapientia formaq, detur;
Sola superbia destruit omnia si comitetur.*

*If wealth and wit and beautie shall,
Vnto thy lot bechance befall:
If pride within thee harboured bee:
No worth will these adde vnto thee.*

Petulancie and peevishnes they looke not after, but left
it for children and old folkes that were come vnto their
dorage, to feede vpon: and as for (52) *Avarice*, every
one detested it, as *Severus* did an vnjust Iudge, and wrot
bitter inuectiues against it; one called it *stercus*, another
lupus, another *demon*: one shewed how *Platoes* Com-
mon.

mon-wealth flourished, because this was a stranger there; another how the Common-wealth of *Sparta* perished, because this was a familiar there: In *Platoes* Common-wealth (said one) no man wanted, because no man abounded; every man had enough, because no man had more than enough: In the Common-wealth of *Sparta*, many men wanted, because many men abounded; many men had not enough, because many men had more than enough. Which disproportion of estates occasioned a kinde of corruption in the manners and conditions of the people; it made the rich grow proud, high-minded, and to giue themselves to oppression, and vnto a licentious course of life: it made the poore to repine, to murmur, and to * *mutinie*, vntill it brought that (r) *flourishing Common-wealth* vpon her knees: which the *Romans* fearing made a Law, which was called *Lex Agraria*, whereby inequality of possessions was Cryed downe. Such were the feasts that these wise men made, that gaue such contentment to their guests, that every one was well satisfied; yet every one rose with an appetite. Thus did these men spend and end their dayes, dying neither too rich nor too poore, having enough to carry them through the world to their graues, without being burdensome or troublesome to any. It was a devout and good (s) *prayer*, and well bebecoming the wisest of Kings; *Giue me not too much, least I grow proud and so forget thee, nor too little, least I grow too much dejected, and so forget my selfe: a little to the wise is better than great possessions to the foolish: a Cottage well gotten, is better than a Palace gotten by wrong and robbrie.* Which made olde (*) *Samuel* arraigne himselfe and make Proclamation, that if he had taken any mans Oxe or Asse from him, or if he had wronged or oppressed any man, or if he had taken a gift, unlawfully against any man, he was there readie to restore it. The dayes of man are few and euill, and that which in the end of those few dayes shall giue most contentment to a

Booke entitled the *Romane* of the *Rose*.

Avarice hold in her hand,
A purse that hung by a band;
And that she bid and bound so
strong,

Men must abide wonder long.

Out of this purse are there come
ought,

For that netre commeth in her
thought;

It was not certaine her intent,
That fro that purse a peny wou.

* *Inequality causeth tumults
and insurrections.*

Plut. in *Solone*.

(r) *Apollo Pythius* Oraculo
edidit, *Spartam nullā aliā*
re nisi *avaritiā* perituram.

Cicero lib. 2. Offic.

(s) *Pray.*

(f) *Prox. 30. vers. 8. & 9.*

Magni animi est, mediocritia

malle quā nimia.

Senec. epis. 89.

Melius est modicum iusto,

super diuitiis peccatorum

multas. Psal. 37. v. 16.

Non sperno nummos, si sit

possessio iusta;

Et nolo iniustos; vltio nam

sequitur.

(*) *1 Sam. 12. vers. 3.*

(1) Incedebant nudi Adam & Eva in Paradisum: nos quoque nascimur nudi, & nudi hinc migrabimus. Cum igitur ingressus & egressus noster sit nudus, discamus in vitæ huius progressu ita contentos esse nostrâ sorte, ut affectibus ab avaritia nudis, in hoc mundo versemur; & si quid nobis auferetur, dicamus cum Iob, nudus egressus sum de utero matris meæ, & nudus revertar, Dominus dedit & Dominus abstulit; ac sicut illi non erubescunt suam nuditatem; sic nos non pudeat nostræ paupertatis in qua vult nos Deus vivere.

Zenob. lib. 4. de hominis creatione.

Est quæstus maximus pietas cum sufficientia; nihil intulimus in hunc mundum; haud dubiū, nec auferre quid possumus, habentes alimenta, & quibus regamur his contenti sumus. 1 Timoth. 6.

Medus: ut in terram veni, sic nudus abibo.

Quid frustra fudo, funera mo. Prævidem?

Morus.

(u) Tacit. lib. 12.

man, shall be this; that no man can justly say, that he hath taken ought unjustly from him. It was a glory to Cyrus, that he was accounted *pater patriæ*, and he carried it to his graue with him; but it was an ignominy to Davus, that he was accounted a *Negotiator*, and he left it behinde him: *Wee brought (*) nothing into the world, neither shall we carrie any thing out.* Why then should we so greedily *Covet our neighbours house, our neighbours wife, our neighbours Oxe, his Asse, or any thing that is his?*

Rustic: You have sufficiently shewed me what Covetousnes is, and the fruits & effects of it; I pray you now shew me what Lawes have been made out of this sacred Law, to restrain the vnbridled affections of Covetous persons.

Iurid: You shall vnderstand, that from hence are derived all those Lawes called (*) *the Cyncian, the Iulian, and Calphurnian Lawes.* By the first, Orators were restrained for taking of rewards for pleading; by the second, suing after dignities was prohibited; by the third, bribery and extortion in Magistrates was condemned and punished. Again, you shall vnderstand, that all those Lawes which are called *Leges Cibariæ*, or *sumptuariæ*, which doe take away excessive dyet and superfluities, and all those Lawes which are called *leges Agrariæ*, which punish the Depopulator and Encloser, are hence derived. Again, all those Lawes which punish Incests, adulteries, and fornications, and all those Lawes which punish thefts, greater or lesser, publicke or private, and which are comprehended vnder these Titles, *de Adultarijs, Abigens, finium regendorum, Larcenie, petit Larcenie*, and the like: generally all Lawes, by which any exorbitancie or intemperancie in any kinde is condemned, are hence propagated and derived.

Rustic: I pray you Sir, satisfie me in one thing before you goe any further: I have often heard, a man may be as intemperate in his studies as in his meales. Is this kinde

kinde of intemperance within the Compasse of these Lawes?

Inuid: Yes certainly, *ubicunq; plus vult quisq; quam sat est;* in what case soever a man desires more than ^(w) enough, he incurs the danger of those Lawes; and for your further satisfaction, I would haue you looke into ⁽⁵³⁾ *Tacitus*, and there you shall see how *Agricola* restrained his affections, set a-fire after learning; and why? marry because (as he saith) the most part of vs at this day are as intemperate in our studies, as in all other things; and learne not how to liue, but how to dispute. So that ⁽⁵⁴⁾ *Lipinus* confidently affirmeth, that the rude multitude that know no more than what is needfull for them to know, are more wise than many of our talking men, that haue a swimming knowledge in the braine, and can vtter good things, but never make vse of it to reforme their lives, or amend their manners. It was a Rule amongst the Auncients, and it was a good one.

⁽⁵⁵⁾ *Disce mandato munera fungi.*

Et fuge seu pestem τῷ πολυπραγμονίῃ.

Let not the husbandman enterfare with the Citizen, nor the Citizen with the husbandman: let not the Lawyer meddle with the Divine, nor the Divine with the Lawyer. It is not for *Glaucio umbra & rasa Tabula*, white paper, vpon whom a man might write any thing, to talke what he would doe if he were ^(*) *King* or *Consull*. The acting of that part alone belongs to Sovereignty and supreme power.

Tu regere imperio, populos (Romane) memento.

It is *Cæsars* part to rule and governe: it is *Glaucio's* part to serue and obey.

M. m 3.

Rustic:

(w) Plus scire velle quam sat est, intemperantiæ genus est; *Senec. & Eschylus*; qui fructuosa, non qui multa scit, sapit.

(53) *Tacitus in Agricola circ. principum.*

(54) *Lipf. lib. 1. polit.*

(55) *Non sis fax aut tuba litis,*

Sed pacificus & miles:
Spartam nactus, ipsum ornas;
Nec factiones vnquam torcas.

(*) *Quibinus tepores heri fecit eadem;*
Vno quondocq; quondocq;
carebit vtrocq;

(*) *Mirandum est, quantum vbiq; singuli huius artis se peritissimos esse putant, quotidie umbras hominum, faciem plebis, cordones, fabros, agricolas et alios imperitos audimus dicentes; O si Senatorego essem, ita iuberem, ita consularem; quibus Phormionibus merito stomachatur Socrates; Si quis (inquit) non faber de domo, aut gubernator de mari consultaret, exploderetur e populo.*
Navita de ventis, de tauris:

narretaror:
Enumeret miles vulnera—
Quam quisq; norit artem in ea se exercere.

Rafic. O but Sir, if the husbandman shall in stead of Wheate utter chaffe and tares, will you not allow the Citizen to tell him of it, if the Citizen shall sell & send forth base Commodities in stead of good and marchantable, will you not allow the Countryman to doe the like to him, if the Lawyer, whose house (as *Crassus* saith in the Orator) is as the Oracle in the Citie, shall set a man out of his way, will you not allow the Divine to tell him of it, and if the Divine shall publish false doctrine, will you not allow the Lawyer to doe the like to him?

Iurid: By no means; for in every well governed Common-wealth, there is speciall care taken to haue superintendents, to whom the redressing of abuses in every faculty are committed. If a Divine offends, it belongs not to thee being (*) a *Lay-man* to redresse it; but to the Bishop, goe to him and acquaint him with it; and if he will not doe it, let the blame light vpon him; thou hast done thy dutie. If the Lawyer offend in his faculties, it belongs not to thee being a Divine to redresse it, goe to the Iudges and acquaint them with it, and if they will not doe it, let the blame light vpon them. If the Citizen offend, it belongs not vnto thee being a Countryman to reforme it, goe to the Magistrate and acquaint him with it, and if he will not doe it, let the blame light vpon him.

If the Countryman offend, it is not for thee being a Citizen to redresse it, goe to the Iustices and acquaint them with it, and if they will not doe it, let the blame light vpon them, it is a durie belongs vnto them; and thou must not Covet that which is theirs.

Ruffie. O but Sir, if a Divine shall publish in writing any thing repugnant to the doctrine of the Church wherein he liveth, I hope you will not thinke it vnfit for any man of the same Church to write against it and confute it.

Inuid: Nothing more vnfit; vnlesse he doe it by speciall

(w) This case was
settled by agreement between
the parties & the court
has no opinion.

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(*) The Polypragmon or busy-body needeth not to goe any further than to the members of his owne bodye, in learning to confine himselfe to his proper office: the first, first, and to spill, the more on others, the more to consume, the more hee breeds in others, but withouten seeking of their Common-wealth with service, they voluntarily deale each in his office.

non oulim iures,
non prelia. Marquis apud
Africam crebris imaginibus
non domus uigere in bibi
Consilij, et uis et leues uol
natur odores. 2. et alio
Non inest in republica su
ditione. 3. et alio
Carpiat, et studiis, et terro
scindere quid. 4. et alio
Sponsa sua dicit pensis tra
hant, &c. 5. et alio

1. The first of these is the fact that the
 2. of the system is not a simple one.
 3. of the system is not a simple one.
 4. of the system is not a simple one.
 5. of the system is not a simple one.
 6. of the system is not a simple one.
 7. of the system is not a simple one.
 8. of the system is not a simple one.
 9. of the system is not a simple one.
 10. of the system is not a simple one.

ciall Command from higher powers; for in so doing thou giuest occasion whosoeuer thou art, to the Adversaries of the Church whereof thou art a member, to triumph and say, it is no marvaile they agree not with vs, seeing they agree not amongst themselves. Againe, amongst wise men thou shalt be accounted a foole for thy paines, though perhaps among the ignorant multitude thou maist winne a little fame and renowne; *Nam sapientes ambigunt uter stultior, isne qui stultè dicit, an qui stultè dicentem seriò refutare contendit*, the Doctors doubt whether is the more very foole, he that writes foolishly, or that seriously answers a foolish writing. Leauethen the reformation of matters of the Church to the head of the Church, to whom it appertaines, as *his* (56) name will tell thee. And doe thou if any idle Pamphlets haue beene publish't vs thy best meanes to suppress them; which is the best answer thou canst giue vnto them; and doe not thou reprint them by answering of them; So shalt not thou incur the danger of the Lawes made against intemperance or exorbitancie in studies.

(56) *Ἐπισκοπος* est inspector & curator; unde, ut *Suidas* ait, qui ab *Atheniensibus* in subjectas Civitates ad inspiciendum ea quæ à singulis mitterentur, *Episcopi* & custodes vocabantur.

Rustic: You haue given me good satisfaction; and to Conclude all, let me desire you before wee part, to tell me your opinion, in which of those foure wayes you haue proposed, you would haue a young man that is now to take his journey into the world to walke and passe through.

Iurid: I might answer you as *Ptolemie* answered the Ambassadors touching their Lawes; There being met in *Ptolemies* Court at a supper, where he himselfe was in person, seaven Ambassadors; one from *Rome*, another from *Carthage*, a third from *Sicilie*, a fourth from *Rhodes*, a fifth from *Athens*, a sixth from *Euredemonie*, a seventh from *Sicion*. *Ptolemie* mooued this question vnto them; *Quanam istarum provinciarum respublica melioribus legibus regerentur*, which of their Provinces were governed by the best Lawes. Which question after it had beene wittily

*A Citie of Peloponnesus near vnto Corinth.

wittily for a time debated, every one standing for the Lawes of his owne Country. *Ptolemie* to determine the Controversie, desired them *ut quilibet tres leges quas in sua quisq; repub: sciret observari omnium optimas, proferret, eaq; ratione futurum putabat, ut, quamam illarum melius regeretur, facile perspiccretur*, that every one would propose three of their best Lawes, by which he made no doubt but he should be able to judge which of the Countries had the best Lawes. Whereupon the *Romane* Ambassador began thus; *Roma templa honorari, magistratibus obedientiam prastari, malos Castigari*; at *Rome* God is glorified, Magistrates are obeyed, wicked men are punished. After him the *Carthaginian* Ambass: began thus; *Carthagine nobiles viros semper cum suis hostibus decertare, populum laborare, Philosophos rudiores informare*; at *Carthage* the Noble men alwayes wage warre in person with their enemies, all men are in action, and those that are skilfull instruct those that are ignorant. After him the *Sicilian* Ambass: thus; *Sicilia iustitia administratur, veritas amatur, aequalitas laudatur*; in *Sicilie* justice is duely administered, truth is beloved, and æqualitie preferred. After him the Ambassador from *Rhodes*, thus; *Rhodi honestos esse viros senes, pudicos juvenes, tranquillæ et illabefactas matronas*; at *Rhodes* old men are honest, young men are shamefast, matrones are sober and without spot and blemish. After him the *Athenian* Ambass: thus; *Athenis non permittuntur divites factiosi, populus otiosus, gubernatores imperiti*; in *Athens* it was not permitted that rich men should be factious, poore men idle, and Governors ignorant. After him the *Lacedamonian* Ambass: thus; *Lacedamone nec invidiam, quia omnes ibi erant aequales, nec avaritiam, quia omnia erant communia, nec desidiam, quia omnes laborabant regnari permitti*; In *Lacedemonie* envie hath no place, because all men are equall, Covetousnesse is thrust out of doores, because all things are in common; idlenesse is banisht, because all men are made

to worke. After him the *Sycion* Ambass: thus, *Sycione*,
nullos extraneos, qui res novas excogitarent, nullos medicos,
qui bene valentes enecarent, nullos advocatos, qui lites in in-
finitum protraherent, admitti; at *Sycion* no new Lords are
 admitted to make new Lawes; no Phisitians to kill men
 being in perfect health, no Advocates to spinne out and
 protract causes to the end of the world. All which when
Ptolemie heard, and seriously pondered them in his
 thoughts, he affirmed they were all so good that he
 knew not, *Quenam illarū sit lex præstantissima.* What *Pro-*
lemie said of the Lawes of those Countries, I may well
 say of the wayes we haue past through. They are all so
 good, I know not w^{ch} is best: let the young man take his
 choyce, as his phantasie leades him, he cannot choose
 amisse. A more satisfactory Answer at this time I can-
 not giue you, for you know it is a hard thing for an Ar-
 tificer to fit a man with a habite whom he never saw,
 and knowes not whether he be high or low, little or
 great; and it would be deemed an inconsiderate part in
 me to take vpon me to (57) direct another what wayes
 he should walke, when as by the Lawes of *Licurgus*,
Nemo sequi debet id quod alterius iudicio sequi iussus est,
sed id tantummodo ad quod à natura propensū se videt maxi-
mè. Yet I will tell you what I would doe in the like
 case. If I thought the young man you speake of would
 proue a Cholericke *Capito*, I would advise him to walke
 the private Country way invisible as neare as he could;
 if a patient wise man, then to take his journey through
 the Cities; if a devout religious man, then through the
 Temple; if an honest just man, then through the Courts
 of Iustice. And withall, I would advise him to beare in
 minde these Cautions: if he did pursue the Country-
 rode, then to take heede that he did not waste too much
 time in the vaine delights thereof, and so the night steale
 vpon him, and pcurry seize vpon him, and strip him out
 of his rich robes of plentie, into her owne rags of igno-

(57) Velle suum cuique est;
 huc valde pertinet responsū
 cuiusdam cronis, qui misere
 in foro flagellis carius, cui-
 dam adhorranti, vt eò magis
 festinaret quò citius man-
 cruciatibus liberaretur, tale
 dedit responsū; tu cum i-
 tidem per plateas virgis can-
 daris, vade vt voles, ego nūc,
 vt mihi videbitur, ibo.

Castel. lib. 2^o.

(38) Hereditarius ille morbus, qui ab initio mundi ecclesias afflixit, & pestifundedit, est ambitio mixta avaritiâ; ut ait Iac. nuper Rex in lib. 2. ad Hmric. nuper principem. (39) Simon propter excellentiam qua in arte magica valebat, *Magus* appellatus; qui cum vidisset signa & miracula ab Apostolis facta fuisse, per impositionem manus, adductus desidero huiusmodi gratiam assequendi, pecuniam afferebat Petro, cui *Petrus* respondebat, pecunia tua tecum sit in perditionem, quia existimâti donum spiritus pecuniâ acquiri.

(y) Vniuersa vita mortalium naturâ & legibus gubernatur; & id est lex, cui necessarium est omnibus parere; & cum multis alijs de causis, tunc præsertim, quod omnis lex est inventum et munus Deonum (ut inquit *Demosthenes*) in oratione contra *Aristogitonem*.

(z) Βασίλειος ἡσυχίας Βασίς τῆς λαοῦ (i.e.) *fulcrum populi*. Cum premeretur inopis multitudo ab ijs qui maiores opes habebant, ad unum aliquem confugit bene, virtute præstantem; qui cum prolixe iniuria tenuiores æquitate constituenda, summos cum infamis pari iure detinebat, eadēq; constituendarum legum causam, quam regum.

Gierol. 2. Offic.

minie. If he had a minde to take the Cities in his way, then to take heede that he did not triffe out the time too long in dallying and feasting with *Bacchus* and *Venus*, and their associates, and so the night overtake him and he be compelled to take vp his lodging in *Ludgate* or *Newgate*. If he had a minde to take his voyage through the Temple, then to beware that *Simonie* and (38) *Convetonnesse, pride and luxurie*, envie and malice, did not hinder him, and so the night overtake him, and he be compelled to take vp his lodging with (39) *Simon Magus*, and his fraternity. If he had a minde to take his voyage through the Courts of Iustice, then to take heed that he be not hindred with falshood and double-dealing, with lying and false informing, with bribery and corruption, and so the night overtake him and Iustice seize vpon him, and make him a scandall to all posteritie. To conclude, I would advise him which way so ever he went, to pay for what he called for, to owe nothing to any man but loue, and to carry a good tongue in his head, which if he did obserue, I would pawne my Credit, that he might walke any way vntill he were weary, without disturbance and molestation. And thus the Conference ended. And thus am I come to a period of my Discourse. Wherein I haue endeouored to shew that Lawes are not, as they haue beene fondly and ignorantly conceived, the streines and quirks of mens wits, or the meere invention of man; but as (7) *Demosthenes* long agce observed *θεοῦ δῶρον δῖον*, the invention and gift of God himselfe, and given to that end and purpose, as Kings and Princes were set vp in the beginning, when the great and mightie began to oppresse the poore and needie: God set vp a man whom the *Gracians* haue well set forth in their (z) *Βασίλειος*, to whom they might flee for succour and reliefe. Now admit those sacred mysteries are administred in earthen Vessells by polluted hands. Admit that *Catoes* Officers doe pill and pole.

or a foure-fold way to liue well.

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polle the people, taking for their *Syngrapha* and *Opisthographa*, more then is due or belongs vnto them: shall the springs of a pure fountaine loose any of their proper worth and vertue, because they run through some vn-hallowed putrified Channels or Concavities, or shall *Cato* be condemned? No, the Lawes are springs of a pure fountaine, deriuatiues out of the primitive Law of God, which cannot be polluted with vnwashten hands; we ought therefore to haue a reverend opinion of them; and be more (*) *Conuersant* with them, because they are springs proceeding from such a fountaine. —

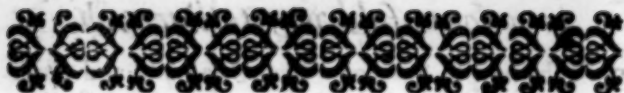
(*) *Rex et lex differunt
vnâ solâ literâ.*

Si in Plur. Lycurgi et aliorum illustrium iura legendo, in quibus parùm fructus inesse solet, multùm temporis consumere solemus; ne sit itaq; indignum et ignobile, etiam nobilibus in legibus proprijs municipalibus, sine quibus bene esse, imò esse quid, nequeant, paululum temporis consumere.



N^o 2

EPI.



EPILOGVS.

Lipſius lib. 9. cap. 1. polit.

IPSIUS having written ſoure Bookes of Civill government, and intending to write ſomething of militarie diſcipline, knowing how prone the multitude would be to Cenſure and condemne him, that Vmbroſus one that had alwayes lived in his houſe, and mued himſeife up in his ſtudy amongſt his Bookes out of the troubles and turmoyles of the world, ſhould preſume to write of Armes and Military Diſcipline, deſires them to take it into their conſideration, how Alexander, great Alexander (for ſo he was indeede in re militari vere magnus) did eſteeme of Homer a Poet, and but a Poet, that writ of warres and nothing els, and to doe him that honor that if they found him to have received what he had written from the mouthes of men of Credit and reputation, not to be too raſh and forward in their cenſures of him; if otherwiſe, then to value him and that which he had written vt quiſquilæ volantes, & venti ſpolia, as duſt and chaffe which the winde drives to and fro. Eraſmus likewiſe after that he had written his *tyndorum puritas*, knowing the diſpoſitiō of the giddie (60) vnſtable multitude, to be prone to ranke him amongſt mad-men and fooles, for that he had written in the prayſe of folly, deſires them whom the lightneſſe of the ſubieſt ſhould any way offend, to take it into their conſideration, that he was not the firſt that had written of toyes and trifles; for that Homer the moſt auncient and (61) learnedſt of Poets, had writ of the Combate betweene the Frog and the Mouſe. Glauco in prayſe of Injuſtice. The grave Biſhop Synneſius in prayſe of baldnes. The holy Father St. Hierome had ſomething d: Corocotta, of a ſowe making her will. Apuleius of an Aſſe. Plutararch of the ſhadow of an Aſſe. And Luſcinus hath a tale of a ſoole, who by his fooling did his Maſter

(*) Nullum ſerum, nullus Euripus tot motus, tantas, tam varias habet agitationes fluctuum, quantas perturbationes habet ratio Comitiorum. Cicero.

(61) Homerus propter mirabilem rerum multarū cognitionem appellatus fuit à multis, imprimis à Dionyſio *ἄμυρτος* & *ἄλως*.

Master more good than all the Physicians could doe with their skill and cunning: and this it was; there was a great rich man that lived in Vtopia, who was much troubled with the winde Cholicke, and his daily prayer was, *pro Crepitu ventris*, to haue the winde to be loosed out of his belly; but finding no ease for a long time, and despayring of health, he changed his distie, and prayed *pro regno Cælesti*, that God would giue him the Kingdome of Heaven. Which his foole hearing, burst out into a great laughter; and when the standers by reproved him for it, and demanded of him why he was so merry, his Master being so sicke, answered, to thinke that his Master should be so very a foole, as to thinke that God would giue him a Kingdome, that denied him so small a matter as a fart. Which when his Master heard to proceed from his foole, fell into such a laughter, that shooke his entralls, that he vented forth a little winde; in so much, that the Physician gaue out, that the venting of that winde was worth a⁽⁶²⁾ 100. pound; which the foole hearing, he like Boreas blew at his posterne cum ingenti sonitu, and to use Chawcers words, let flew a fart, as great as if it had bene a thunder dent, and demanded of the Physician what that was worth, that so farre surpassed⁽⁶³⁾ his Masters; which the Master hearing still to proceed from the foole, fell into a second laughter, and vented so much winde, that he became a sound and perfect man. So that Morio cured his Master, when as (*) Medicus could not. I shall neede no other Apologie for this my Quaternio, or more truely my Moria. If any man shall rip vp those merry gigs which Sir Thomas More made in his youth for his recreation, the scope whereof is, *ne sutor ultra Crepidam*, and say;

He that hath left his Hosierys trade, and falleth to maken shun:
The Smith that shall to painting fall, his thrift is well nic done.
When a Hatter shall goe smatter in Philosophie:
Or a Pedlar waxe a Medler in Theologie:
A man of Law that never saw the wayes to buy and sell;
Weening to rise by Marchandise, I pray God speed him well.

(62) Hinc flarum centum
crede valere minas.

(63) Et tancillus (ait) si sit
(te iudice) tanci;
Num poterit taneus mille
valere libras?
In artem medicorum jocus
amarulentus.

(*) Quid admiraris operum
medicorum,
Si pretiosa magis podige
pauper habes?

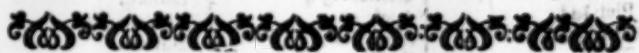
(64) Omne tulit punctum
qui miscuit utile dulci,
Lectorem delectando, pari-
terq; monendo.
Indicat ingenium stultitia
ista tuum;
Vt de Erasmo Poeta.

(*) Ludicra dum tracto gra-
viter, studeo quoq; ludens;
Dum leviter tracto seria,
ludo student,
Owen:

(65) Optimi ad scribendū,
pessimi ad loquendum.
Scripterunt opusq; loquuti
sunt Aropus.
*Vt loquutus Augustus de
Tiberio.*

If any man shall rip up those Rhymes, I say, and say, as I sup-
pose I heare some whispering that it is not proper to a professor
of the Law to personate a Countryman, Citizen, or Divine,
or to talke of dogs and hawkes, things out of the lists and li-
mits of his profession. To him I answer, that Erasmus shew-
ed no lesse (64) Art in writing of his Booke, for which he
made this Apologie, than he did by setting forth the learned
Labours of St. Austin, St. Hierome, St. Cyprian, and St.
Chrysostome. And Sir Thomas More gained no lesse
credit and reputation in writing his Vtopia, than he did in
putting forth the life of Pycus de Mirandula; and the story
of King Richard the 3. Nam vt nihil nugacius est quam
(*) seria nugatoriè tractare: ita nihil festivius, quam ita
tractare nugas, vt nihil minus quàm nugatus, fuisse vi-
dearis; as nothing is more detestable than to handle a serious
subject carelessly and negligently, so nothing is more delectable
than to handle a toy and trifle elegantly and wittily. Who can-
not goe in a Common rode without a guide, and who cannot
write an Encomium of the foure Cardinall vertues, when as
every Booke will yeeld vnto him a helping hand? But with
that honorable Knight to write an Vtopia, or with Erasmus
to write a Panegyre of follicie, or with Synesius in prayse of
baldnes, or with Glaucio in prayse of injustice; to extract
vertue out of a red Herring, or to make a Cat speak, hic labor,
hoc opus est. Who cannot discourse of the nature of Coun-
tries, and tell how Lutetia is situated, and from thence direct
the way into Italy, and commend Naples for noblenes, Flo-
rence for fairenes, Bononia for faines, Ravenna for oldnes,
Venice for richnes, Millaine for greatnes, and Genoa for
statelines? But with the three (65) best and worst Orators,
Demosthenes, Cicero, and Isocrates, to draw the affecti-
ons of the Inhabitants of those Countries vnto them, as the
Adamant doth the iron, that is prayse-worthy. Who cannot
glut himselfe, having an appetite, that hath meate enough be-
fore him; and who cannot gine freely, that wallowes in wealth
and abundance? But to extract water out of a Rocke, to satisfie
himselfe,

himselfe, and relieue others, that is prayse-worthy. Who cannot write in Commendation of the Country life, when as Cato, Columella, Varro, Palladius, and diuers others, haue written at large de re rustica? And who cannot commend the Lawes to be most excellent, when as many before haue written of that subject? But with Seneca I reade vnto vs golden lessons of Morallitie, and to teach vs how to behaue our selues in the Citie, and in the Country, and with Herbachius, to shew whence the Lawes receiue this excellencie, that is prayse-worthy. If vnto this I haue giuen thee a helping hand, giue God the prayse, giue me thy loue and good will.



¶ *Author ad librum vt alibi Rossus.*

Vade nec horrescas quocūq; vagaris in orbe,
Forte superstes eris me moriente libert.
Nec metuas de te quid dixerit iste, vel ille,
Arbitrij dominus stat sibi quisq; sui.

Idem de eodem.

Si fortè tantum commeritus fuero, vt inter multitudinem pauci, aut inter paucos, saltem vnus, in Labyrinthæis viæ & vitæ suæ anfractibus & mæandris, per hanc meam Quaternionem rectè edoctus atq; instructus esse sibi videatur, erit (vt fuit olim Antimacho Poetæ Plato) solus ille instar omnium.

The

The names of such Writers, as the Author
hath made use of in this Booke.

H esiod.	Sueton.	William Malmesb.
Alex ^{id.} ab Alex ^{id.} .	Morus.	Ioh. Rosse.
Senec.	Huttenus.	Manruanus.
Ovid.	Textor.	Ceremon: eccles. Rom.
Martial.	Leighe.	Lam: de prisc. Angl. leg.
Horat.	Paul. Iov.	Dyer.
Aristot.	Plautus.	Brasius.
Cicero.	Zinch.	Hemingius.
Virgil.	Rhenanus	Cambden.
Cas.	Segar.	Valerius Max.
Bartas.	Lonicer.	Aulus Gellius.
Ferne.	Diodorus Sic.	Macrobi. Sat.
Rastall.	Castilio.	Fulbeck's parallels.
Stat. vrbis Romæ.	Paul. Emilius.	Bernard mandul, de
Sir Edm. Cook's Reports.	Bellus.	ingul. certam.
Petrarch.	Ioh. Salisb.	Bedæ Eccles. hist.
Chawcer.	Cornel. Agrip.	Stanford.
Phil. Iud.	Apuleius.	Herabachius.
Aneas Silv.	Spartianus.	Salustius.
Tibullus.	Herodianus.	Terentius.
Æsop fab.	Orcellius.	Brissionius.
Plutarch.	Leander.	Ausonius.
Xenophon.	Keckerman.	Homerus.
Tacitus.	Munsterus.	Epictetus.
Gueverra.	Amianus Marcell.	Buxdorsius.
Io. Stow.	Emilius Probus.	Tiraquillus.
St. Bernard.	Curtius.	Iustinian.
Origen.	Glover.	Socrates Scholast.
Chrysost.	Jean de Seres.	Zozimen.
Hierome.	Sealiger.	Claudianus.
Arcadia.	Perinus.	Ayrazus.
Diog. Laert.	Iustinianus.	Hist. tripartit.
Liptius.	Augustin.	Glanvil.
Gwillim.	Iuvenal.	Swinbourne.
Vegetius.	Reform. legum ecclesi-	Alcoran Mahom.
Frontinus.	asticarum.	Lucanus.
Commines.	Britton.	H. Huntingdon.
Plinius.	Bracon.	Stat. Scot.
Pet. Blesensis.	Barletius.	Florus. Stat. Hibern.
Gulicciardino.	Iosephus.	Orosius.
Scorus.	Eusebius.	Eutrop.
Luticinius.	Ælianus.	Lydgare.
Plato.	Math. Paris.	Lamprid.
Natal. Comes.	Platina.	Boswell.
Spieg.	Onuphrius.	Walsingham.

*Benignum est & plenum ingenui pudoris fateri per quos profeceris;
reprehensione autem dignum, Maiorum tacere nomina, & eorum
sibi appropriare ingenia.* Plin.

FINIS.

